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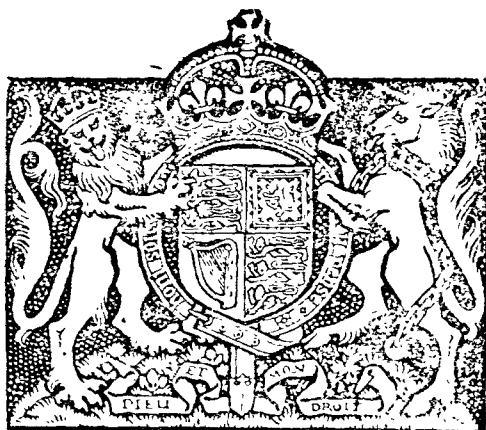
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No. 69

CENTRAL ASIAN FRAGMENTS OF
THE ASHṬĀDAŚASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ AND OF AN
UNIDENTIFIED TEXT

EDITED BY
STEN KONOW



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CENTRAL ASIAN FRAGMENTS OF THE ASHTĀDASASĀHASRIKĀ PRAJÑĀPĀRAMITĀ AND OF AN UNIDENTIFIED TEXT.¹

INTRODUCTION.

The nine folios published below were received in the office of the Director General of Archæology together with a letter from Mr. (now Sir George) Macartney of the 8th May 1907, in which it is stated that they had been purchased from Badr-ud-din, who said that he had found them at Khadalik.

The leaves belong to four different manuscripts. 1. In the first place there are six folios, bearing the numbers 97, 98, 102, 104, 109 and 110, respectively, in the Brāhmī characters of the Khotan realm, and dating from ca. the 7th century A.D. The folios measure 22"×7", and each side contains eleven lines, with about 65 aksharas to the line. The state of preservation is generally fair, but several passages are much defaced. The language is fairly correct Sanskrit. The rules of sandhi are frequently neglected or misapplied, so that we find, *e.g.*, *charamāṇaivam* for *charamāṇa evam*; *evam uktāyushmām* *Śāradvatīputtrāyushmantam*, etc. *R* is occasionally used as a hiatus-consonant, *e.g.*, *mana-r-eva*; *śūnyā-r-ātmanā*; cf. also *asmai-r-Mārakarmāṇi* 104a3, where we are reminded of the insertion of *r* before consonants in heavy syllables in Saka. A similar remark applies to the occasional interchange of *ē* and *ai*, *e.g.*, in *yē chētarhi* 97a8; *subhā-shitēshā* 97b2; *tai* for *tē* 98a2, and to *tt* for *t* in *aparimitta* 109a1. With regard to orthography we may note the consistent writings *ttr* and *kk*, and that *rv* occurs as *rvb*; *e.g.*, *tattra*, *chakkra*, *sarvba*. The anusvāra is occasionally omitted, *e.g.*, in *samatā* 97b1, *tra* 97b3, *ēvarūpāṇi* 104a6, etc. On the other hand it is often inserted before a nasal, *e.g.*, in the frequent *saṁmyak*. As in Saka a final anusvāra is equivalent to *n*, cf. *āyushmām*, *saṁskārām*, etc., and, because it often represents a final *m*, we inversely find forms as *pāpīmām* 104b9. Also the visarga is frequently omitted, and, on the other hand, often used as a sign of interpolation, in which case I shall transliterate :, *e.g.*, in *āha :* 97b6, etc.; cf. also *astādrishṭiḥ nāsti-drishṭiḥ skandhadrishṭiḥ . . . pratītyasamutpādadṛishṭiḥ prahāṇiḥ* 110a5, where there is some uncertainty about the proper transliteration, because the nominative is often used instead of the base in similar enumerations. Elsewhere a single dot, usually above the line, is, very irregularly, used as a sign of punctuation. The genders are occasionally confounded; thus *vajrōpanamāṇa chittōtpādo* 109a7, *yāvanti : satvā nairayikā vā tiryagyōnikā vā gamalōkikāni vā* 109a3, where it would be possible to think of the influence of Saka, but also, at least in the latter case, of Ardhamāgadhī. There are not a few Prākṛiti-isms, such as *ēṭebhiḥ* 97a6, *sahasrēbhīr* 109a6, *araṇāvihārīṇām* 97b3, *śradddadhanti* 98b6, etc. The feminine form in *-āyā* is used as an instrumental in several cases, *e.g.*,

¹[The work was in its second proof when Norway was invaded early in 1940 and the author could not return to his manuscript and corrected proofs. The present work has, therefore, not had the advantage of the author's revision, only typographical errors having been corrected in the last proof—K. N. D.]

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śūnyatāyā 102a1, etc. If we compare, e.g., *kiṃ tvaṃ karishyasya anuttarāyā saṃ-myaksambōdhāu abhisambuddhayā* 104b2, *kiṃ karishyasya anuttarāyām saṃ-yaksambōddhāyām abhisambuddhāyāḥ* 104b11, we are tempted to think of a Prākṛit where there was only one form for the cases of feminine *ā*-bases outside the nominative and accusative. Of interest is perhaps also the apparent use of the form in *aṃ* as an ablative in *āryāśṭāṅgaṃ mārgaṃ* 104b10, because such forms are known from Ardhamāgadhī. There are, further, several miswritings, e.g., *bhyō* for *bhōḥ* 104a3, *anuttarāyām* for *anuttarām* 104a8, *utpadāra* for *udāra* 109a10, *antarayōḥ* for *antayōḥ* 98b2, *pratibhātibhāti* for *pratibhāti* 110a2, etc. The consistent writing *āvēdanika* for the usual *āvēṇika*, on the other hand, is no miswriting. There is a colophon in 110a1: *aupamyaparivarttō nāmnaikādaśamaḥ samāptaḥ*.

2. A second manuscript is represented by one folio, numbered 152, in a slightly older form of Brāhmī; $23\frac{1}{4}'' \times 8\frac{1}{2}''$, each side with 11 lines of 55-57 aksharas. Left hand upper corner is torn away. The language is much less correct than in the first group, and there are numerous slips, genders, numbers and cases being often confounded. Most of the peculiarities mentioned above are also found here; cf. *chaturṇāpramāṇānām* for *chaturṇām apramāṇānām* a1, *śrāvākēr* b6, *yaś chēkab7*, *Kōśika* and *Kauśika*; *-chakkra-* a6; *sarvba-* b11, but *-putrō* b7; *śālivana vām* for *śālivanaṃ vā* b6; *bhagavan*, *bhagavām* and *bhagavāṃn*, all vocatives; *bhavati*: a4, etc., there being no certain instance of the use of the visarga as such; *rakshānugupti* (and *-tīm*) *saṃvidhātavya* b5, 10; *yāva* a4, etc.; *śūnyatāyā* as instrumental a3, etc. There are further several instances of confusion between long and short vowel, between the singular and the plural, etc. Of interest is the frequent writing *-tt-* for *-t-*, e.g., *bhavatti* a6, b2, *ētta* a11, *grihapatti* a6, etc., and *-ddh-* for *-d-* in *bhaddhanta* for *bhadanta*, if we bear in mind that *t* is written *tt* in Khotanese Saka, and that *-d-* is there a voiced dental spirant. At the end of 152 there is the sign of termination of a chapter, but no trace of a colophon.

3. Of a third manuscript there is one folio, numbered 209, in Central Asian Brāhmī of the 8th or 9th century, $28'' \times 9\frac{3}{4}''$, each side with 12 lines of ca. 42 aksharas: slightly damaged, written in almost correct Sanskrit, and also using the common *āvēṇika* and not *āvēdanika*. There are comparatively few mistakes or Prākṛitisms, such as *pāpēchchēbhīḥ* b8, *vācha* b11. Of interest is the form *yōṇiśāṇ* for *yōṇiśō* a4, in view of the frequent interchange between *āṃ* and *au* in late Khotanese Saka.

4. A fourth manuscript is represented by two folios in ornamental Central Asian Brāhmī of about the 7th century, measuring $22\frac{3}{4}'' \times 8''$, each side containing ten lines with about 50 aksharas to the line. The folios are numbered, but the figures are so much effaced that they cannot be read with certainty. The upper symbol seems to contain 100 with a 7 below, and though the lower figure is elsewhere placed to the right of the 100, I think we must read it as 700. The lower figures are also almost illegible, and it is only as a tentative that I read 748 and 764, respectively. The language is an extremely corrupt Sanskrit, and the writer does not seem to have been well acquainted with the language. He writes, e.g., *apramēyā dānaṃ dātavyaḥ* and *bōdhisatvānām pramāṇabuddhōtpādāṃ dātavyaḥ* for *bōdhisatvēnāpramāṇabaddham dānaṃ dātavyam*, etc. It is of no interest

to draw attention to all his mistakes, but we may notice forms such as *dāsyāmau* for *dāsyāmō*, *śaryyāsana* for *śayyāsana*, *ōvadatti* for *avavadati*, *pati* for *patti*, etc., because they remind us of similar features in Khotanese Saka. For the history of the text it may also be of interest to note the apparent use of the instrumental for the locative plural in *anantāparyantaiḥ lōkadhātubhi* 764 (?) a6, if we bear in mind that the two forms were not distinguished in Ardhamāgadhī.

FRAGMENTS OF THE ASHṬĀDAŚASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

I soon found out that the three first manuscripts contain fragments of one and the same text, some version of the Prajñāpāramitā. The case is evidently different with the fourth manuscript, which I shall therefore deal with separately later on.

For a review of the various Prajñāpāramitās it will be sufficient to consult Max Walleser, *Prajñāpāramitā die Vollkommenheit der Erkenntnis nach indischen, tibetischen und chinesischen Quellen*. Göttingen, Leipzig 1914 (Quellen der Religionsgeschichte. B. 6, Gruppe 8), and Nalinaksha Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, London 1930 (Calcutta Oriental Series No. 23), pp. 323 ff. In connection with the Central Asian fragments here published we are only concerned with five texts, *viz.*, **A** The Asṭasāhasrikā, **D** The Daśasāhasrikā, **Ad** The Asṭādaśasāhasrikā, **P** The Pañchaviṃśatisāhasrikā, and **Ś** The Śatasāhasrikā. **A** was published in Sanskrit by Rājendralāla Mitra in the *Bibliotheca Indica*, Calcutta 1888; the beginning of the Sanskrit text of **P** by Nalinaksha Dutt in the *Calcutta Oriental Series* No. 28. London 1934, and the beginning of **Ś**, in Sanskrit and Tibetan, by Pratapachandra Ghosha in the *Bibliotheca Indica*, Calcutta 1902 ff., 1888 ff., respectively. The other Prajñāpāramitās were hitherto only known from Chinese and Tibetan translations. Fragments of an unidentified Prajñāpāramitā were, finally, published from Central Asian manuscripts by Pandit B. B. Bidyabinod in the *Memoirs of the Archaeological Survey of India*, No. 32. Calcutta, 1927.

We have no other means of judging about the absolute and relative date of these texts than the Chinese translations, the Tibetan versions being throughout later, dating from about the 8th-9th centuries A.D. And here we are at once met with one difficulty, because Sinologists tell us that the Chinese originally gave the title Daśasāhasrikā to the Asṭa. I have no qualifications for judging about this question, but if the statement is right, it would be a likely inference that **D** was already existing when **A** was first translated into Chinese.

According to Buluo Nanjio's Catalogue the dates of the different translations are as follows:—

A, by Hiuen-tsang, 659 A.D.

D, by Cī-leu-ciā-chān, 179 A.D.; by Cī-chien of the Wu Dynasty (222—280 A.D.); by Dharmapriya and others, 382 A.D.; by Kumārajīva, 408 A.D.; by Hiuen-tsang, 645 A.D.; by Shī-hu, 980—1000 A.D. As already stated some of these are probably renderings of **A**.

Ad, by Hiuen-tsang. 659 A.D.

P, by Dharmaraksha. 286 A.D. : by Wu-lo-chā (of Khotan) and others. 291 A.D. : by Kumārajīva, 403 A.D. ; and by Hiuen-tsang. 645 A.D.

Ś, by Hiuen-tsang. 645 A.D.

From this state of things we can draw the inference that a Prajñāpāramitā text was in existence in the 2nd century A.D., and that it was translated into Chinese under the title Daśasāhasrikā, but was, as already indicated, in reality the Ashṭa, whenceforth both **A** and **D** probably existed at that date. Now **A** and **D** are not, as we shall see later on, two recensions of one and the same text, but, to a certain extent, different independent works, and the original text from which both are derived must consequently be considerably older than the last quarter of the second century A.D., but it would be risky to make any guess at its actual age.

With regard to **D**, I can only judge from the Tibetan translation, which shows that its arrangement differs to some extent from that of the other Prajñāpāramitās. I shall make some remarks on this difference later on, and in this place only deal with the other texts, quoting **A**, **P** and **Ś** from the published Sanskrit texts and **Ad** from the Oslo copy of the Kanjur. In comparing the figures we must bear in mind that roughly 2½—3 folios of **Ad** correspond to one page in **P** and **Ś**, and that the numerous abbreviations of **P** have reduced the size with more than one half.

It is quite clear that these Prajñāpāramitās are all built up in the same way, though **A** is, especially in the beginning, much shorter than the other versions.

All these Prajñāpāramitās begin with an account of how the Buddha dwelt in Rājagṛha surrounded by numerous monks, the number being given as *ardha-trayōdaśa śatāni* in **A** and as *pañcamātrāṇi sahasrāṇi* in the other versions, all, with the exception of Ānanda, being arhats, etc. Here the statement about the situation ends in **A**, while **Ad**, **P** and **Ś** go on to mention nuns, male and female lay worshippers and Bōddhisattvas, with ever increasing fulness. They further describe how the Buddha sits down in *samādhi*, regards the universe, smiles, emits rays which penetrate everywhere, and performs various wonders, happenings which are described in increasing detail down to 146.2 in **A**, 17.21 in **P**, 55.18 in **Ś**. Then follow, in these texts, lengthy expositions in which the Buddha explains to Śāriputra how a Bōddhisattva should apply himself to the Prajñāpāramitā, down to **Ad** 89a, **P** 98.5, **Ś** 323.2. Of all this there are no traces in **A**, which goes on to state, p. 3.17, how the Buddha asks Subhūti to consider how the Bōddhisattvas arrive at Prajñāpāramitā, cf. **Ad** 89a, **P** 98.6, **Ś** 324.1. Then, **A** 3.21 ff., Śāriputra wonders whether Subhūti will answer through his own insight or through that of the Buddha. Subhūti reads his mind and answers that it is all due to the Buddha, and then goes on to comply with the Buddha's request. **Ad**, **P** and **Ś** agree, but are much fuller and more prolix, and henceforth it is possible to identify, step by step, the various passages of **A** in the very enlarged expositions of the rest. Also **A** gradually becomes more detailed, and its three last chapters, the Sadāprarudita-, the Dharmōdgaṭa-, and

the Parīdanāparivartas, are to all practical purposes identical with the final parivartas of **Ad**.

The agreement between **Ad**, **P** and **S** is, on the whole, remarkable, and they can safely be characterised as different enlargements of one and the same original, and this common source must, in its turn, go back to **A**. It is often comparatively easy to see how and why the text has been enlarged. Thus **A** 17 contains statements about the *kalyāṇamītras*. This has led to a long exposition about *pāpamītras*, which is also found in **D**, in **Ad**, **P** and **S**. **A** 15.4. **Ad** 148a3, **P** 147.6, **S** 842.18 Bhagavān explains to Śāriputra that the dharmas exist so that they do not exist: *yathā na saṃvidyantē tathā saṃvidyantē*, and that they are therefore called *avidyā*. In **Ad**, **P** and **S** Śāriputra then asks for fuller information, and a long exposition follows of which one passage may be quoted. **Ad** gives *rūpaṃ Śāradvatīputra na saṃvidyātē adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. ēvaṃ vēdanā saṃjñā saṃskārā vijñānam na saṃvidyātē adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya*, etc. **P** 147.9 ff. reads *rūpaṃ Śāradvatīputra na saṃvidyātē adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabchirchāsūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. vēdanā saṃjñā saṃskārā vijñānam Śāradvatīputra na saṃvidyātē adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabahirdhāsūnyatām upādāya*, etc.; **S** finally has, 842.21 ff., *rūpaṃ na saṃvidyātē=adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabahirdhāsūnyatām upādāya sūnyatāsūnyatām upādāya mahāsūnyatām upādāya paramārthasūnyatām upādāya saṃskṛitasūnyatām upādāya atyantasūnyatām upādāya anavarāgrasūnyatām upādāya anavakārasūnyatām upādāya prakṛitisūnyatām upādāya sarvadharmasūnyatām upādāya svalakṣhaṇasūnyatām upādāya anupalambhasūnyatām upādāya abhāvasūnyatām upādāya svabhāvasūnyatām upādāya abhāvasvabhāvasūnyatām upādāya*, with exactly parallel explanations concerning the remaining terms: *vēdanā*, *saṃjñā*, *saṃskārāḥ*, *vijñānam*, with further additions down to 864.19. It is evident that the compilers of the enlarged treatises are not content with general terms, such as *dharma*, *sūnyatā*, but wish to give them in full, with detailed applications. And it can hardly be doubted that this was done at the hand of definitions and lists such as those which we know from the Mahāvūyutpatti.

It might, of course, theoretically be maintained that the fullest text, the **S**, is the original and the other ones abridgements, as held by the Nepalese school. It seems to me, however, that Nalinaksha Dutt, in the work mentioned above, has given convincing proofs against this assumption. And, so far as I can see, there are other strong reasons in favour of the view held by Tibetan Buddhists, that the oldest Pāramitā is **A**. Not only the fact that we know that it existed as early as the second century, but also the consideration that we can easily understand how later compilers came to enlarge the text, in order to acquire merit. Moreover we can, in the case of **Ad**, definitely prove that this text has been enlarged in the course of time. Finally, the inner reasons adduced by Nalinaksha Dutt from the non-mentioning of the bhūmis in **A**, carry considerable weight.

We may now turn our attention to **D**. A priori one might be inclined to assume that it is an intermediate link between **A** on the one hand and the larger compilations on the other. So far as we can judge from the Tibetan translation, such cannot, however, be the case. The opening passage is the same as in the other texts, fuller than in **A**, but shorter than in **Ad**, **P** and **Ś**. Then comes a short account of the wonders performed by the Buddha, numerous rays emerging from the rōmakūpas, whereafter Śāradvatīputra questions the Buddha about the Prajñāpāramitā. We here get a long series of questions with following explanations about various terms, usually in close agreement with the Mahāvvyutpatti, down to the end of the first parivarta, the Nidānaparivarta, on fol. 18. Then follows the second, the Sarvadharmaparivarta, down to 29b2, with similar explanations of terms such as *daśa tathāgatabalāni*, *chatvāri vaiśāradyāni*, *daśa pratisamvidah*, the *buddhadharmāḥ*, *sarvajñatā*, etc. Śāradvatīputra is further informed about the attitude of the Bōdhisattvas towards all dharmas, with further explanations of various terms such as *kuśalā dharmāḥ*, *akuśalā dharmāḥ*, etc. Also the third, the *Abhinivēśaparivarta* is of a similar kind.

Most of the explanations given in these chapters are also found in the longer Prajñāpāramitās, but in various places, incorporated into the continuous text. We get the impression that the compiler of **D** has aimed at a rather full enumeration of Buddhist terms, with explanations of their meanings, as a preparation to the real Prajñāpāramitā, while the other ones have preferred to give such explanations when they are wanted in the text.

After the third parivarta **D** begins to agree more closely with the other Pāramitās, **Ad** 42b4 ff., **P** 43.14 ff., **Ś** 136.5. The interlocutor, however, for a long time remains Śāradvatīputra, while the other texts: **Ad** 89a, **P** 98.6, **Ś** 324.1, cf. **A** 3.17, subsequently introduce Subhūti. The arrangement is sometimes different, the sequence of passages being occasionally another one in **D**. The verbal agreement is, however, usually striking, though of course especially **P** and **Ś** are much more detailed than **D**, the latter being, however, occasionally fuller than **P** and approaching **Ś**.

This state of things shows that **D** is not intermediate between **A** and the longer texts, but a different treatise, apparently based on **A**, or an older recension of **A**, but with an independent arrangement. **Ad**, **P** and **Ś**, on the other hand, seem to be derived from a later recension of **A**, where much of the additional matter of **D** has been worked into the text. Sinologists will perhaps be able to give further explanations about these problems. Only a careful comparison of the different Chinese translations of **A** and **D** and a fuller comparative analysis of **A**, **Ad**, **P** and **Ś**, which would probably take years, can give us a full understanding of the relationship existing between the different Prajñāpāramitās.

For my present aim, an edition of the Central Asian folios, this problem is not, however, essential. What we shall have to find out is, in the first place, to which Pāramitā they belong, and, as already remarked, I shall first only consider the three first manuscripts mentioned above.

Now we have already seen that there is a colophon in fol. 110a1: *aupamyaparivarttō nāmnaiḥkādaśamaḥ samāptaḥ*, and that a chapter evidently ends with the

last line of fol. 152. An examination of **A** and **D** shows that the Aupamyaparivarta does not correspond to the eleventh chapter of either. In **Ad**, on the other hand, the end of the eleventh parivarta is a faithful rendering of our folios 100—110a1. We are therefore led to the conclusion that our folios belong to the Ashṭādaśasāhasrikā, and this inference is at once confirmed when we find that fol. 152 corresponds to the final portion of **Ad** parivarta 25, the second Śakra-parivarta. And a closer analysis brings out the fact that all the folios representing the three manuscripts mentioned above are found in exactly corresponding places in **Ad**. The two leaves representing the fourth manuscript, on the other hand, bear so high numbers that they cannot belong to **Ad**, which cannot have comprised more than 400—500 Sanskrit folios of that size. The correspondence between our folios and **Ad** is throughout so close that there cannot be any doubt about the identity of the two texts. There are, however, differences.

The colophon of the 11th parivarta in **Ad** is *Khrel-yod-paḥi leḥu*, Sanskrit *Apatrāpyaparivarta*, and not *Aupamyaparivarta*. The letters in fol. 110a1 are, it is true, rather defaced, but the reading seems to be certain. One of these two titles seems to be due to a later corruption or change, but it is hardly possible to decide with certainty which. The title *aupamya* would find its explanation in the discussion about the *vajrōpama chittōtpāda* contained in the chapter, but can also be a corruption of *auttāpya*, Pali *ottappa*, and, on the other hand, an old *aupamya* can have been misread as *auttāpya* in the text translated into Tibetan. It is, however, also possible that there are different recensions with different titles.

In other cases where the two versions differ, on the other hand, it is evident that the Tibetan translation represents a later, enlarged, text. Thus the passage quoted above p. 5 is continued as follows on fol. 98a11 ff.: *ēvaṃ smṛityupa-sthānāni na saṁvidyantē. pēyālam. yāvad asṭādaśāvēdanikā buddhadharmā na saṁvidyantē adhyātmaśūnyatām upādāya. yāvad abhāvasvabhāvaśūnyatām upādāya.* The corresponding Tibetan text renders *dhātvāyatanapratītyasamutpādapārāmītāḥ na saṁvidyantē atyantaśūnyatām upādāya. yāvad abhāvasvabhāvaśūnyatām upādāya. saptatrimśad bōdhipakṣhikā dharmā na saṁvidyantē atyantaśūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya. yāvad asṭādaśāvēṇīkū buddhadharmā na saṁvidyantē atyantaśūnyatām upādāya. yāvad abhāvasvabhāvaśūnyatām upādāya.* It will be seen that the Tibetan version contains enlargements of exactly the same kind as we have already found in **P** and **Ś**, and we can safely draw the inference that **Ad** has been gradually enlarged in the period between the text of our Sanskrit leaves and the Tibetan translation, a result which is not devoid of interest for our valuation of other Tibetan translations where no Sanskrit text is available.

The folios representing our three manuscripts have thus brought to light portions of a Sanskrit text which was believed to be irreparably lost. As a matter of fact, however, fragments of this very Prajñāpāramitā have been published long ago, but have failed to be recognized. The incomplete leaves edited by Bidyabinod in these Memoirs Vol. 32 can be shown to belong to **Ad**. The missing

half of Plate III, Fig. 1. 1.10 contained the final portion of the last word of a chapter which corresponds to the fifteenth parivarta of **Ad**, the *Samādhiparivarta*, and Plate IV, Fig. 4. 1.10 contains a colophon, which cannot be made out. The preceding chapter, however, corresponds to **Ad** 18 *theg-pa chen-poli saṅs-par lhyun- ba bstan-paḥi lehu*, i.e., *Mahāyānaviśuddhyupadēśa*, but the existing aksharas cannot be reconciled with any such name. Also in the case of these fragments we can accordingly trace a certain discrepancy with the Tibetan translation. Moreover, we there find the same kind of enlargements as those mentioned above.

In order to illustrate the relationship between the Tibetan **Ad** and the Sanskrit text represented by Bidyabinod's manuscript as restored by me according to principles mentioned below, I shall here give a Sanskrit translation of the Tibetan text corresponding to I. 7-2. b10—I. 3-4 a 10, italicizing those words which also occur in the manuscript text, without parentheses if they are actually found in the fragments and within parentheses if they have been restored by me :

(*Tatra ka*)*tamā prakṛtiśūnyatā ? Yā sarvadharmāṇām prakṛtiḥ saṃskṛitānām (vāsamskṛitānām vā), sā na śrāvakaiḥ kṛitā na pratyēkabuddhaiḥ kṛitā na bōdhisattvaiḥ kṛitā na tathāgatair arhadbhiḥ samyaksambuddhaiḥ kṛitā, (sā prakṛtiḥ prakṛityā śūnyākūṭasthāvināśatām upādāya.) Tat kasmād dhētōḥ ? Prakṛitir asyā ēśhā. (Iyam uchyatē prakṛtiśūnyatā. Tatra) katamā sarvadharmaśūnyatā ? Sarvadharmā uchya(nte : Rūpam vēdanā saḥjñā saṃskārāḥ vijñānaṃ, chakshuḥ śrōtram ghrāṇam jihvā kāyaḥ manas, rūpam śabdaḥ gandhaḥ rasaḥ sparśaḥ dharmāḥ. chakshuḥ vijñānam śrōtravijñānam ghrāṇavijñānam jihvāvijñānam kāyavijñānam manōvijñānam, (chakshuḥsaṃsparśaḥ) śrōtraghrāṇajihvākāyamanasasṃsparśaḥ. chakshuḥsaṃsparśapratyayā vēdanā śrōtrasaṃsparśapratyayā vēdanā ghrāṇajihvākāya¹(manasasṃsparśapratyayā vēdanā, rūpiṇō dharmāḥ arūpiṇō dharmāḥ. saṃskṛitadharmāḥ asaṃskṛitadharmāḥ. Imē uchya(nte) sarvadharmāḥ. Tatra sarvadharmāḥ sarvadharmēbhiḥ śūnyā akūṭa(sthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir ēśhām ēśhā. Iyam uchyatē sarvadharmaśūnyatā. Tatra katamā svalakṣaṇaśūnyatā ? Rūpyalakṣaṇam rūpam, anubhavalakṣaṇā vēdanā, udgrahṇalakṣaṇā saḥjñā, alhisaṃskāralakṣaṇāḥ saṃskārāḥ. vijñānalakṣaṇam vijñānam. Yach cha saṃskṛitā)nām dharmānām lakṣaṇam yach chāsaṃskṛitā)nām dharmāṇām lakṣaṇam sarrē ētē dharmāḥ svasvalakṣaṇēna śūnyā akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir ēśhām ēśhā. Tatra ka)tamānupalambhāśūnyatā ? Yē dharmā atītā(nāgatapratyutpannās tēśhām anupalambhaḥ. Atītā anāgate nōpalabhyantē. anāgatās chātītē nōpalabhyantē. pratyutpannās chātītē chānāgatē cha nōpalabhyantē. Anupalambho=nupalambhēna śūnyaḥ akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. Iyam uchyatē=nupalambhāśūnyatā. Tatra ka)tamābhāvaśūnyatā ? Yatra bhāvō nō(palabhyatē. Abhāvō-bhāvēna śūnyō-kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. Iyam uchyatē=abhāvaśūnyatā. Tatra katamā svabhāvaśūnyatā ? Yatra svabhāvō nōpalabhyatē. Svabhāvaḥ svabhāvēna śūnyō=*

¹ There was no room for these unitalicized words in the manuscript, wherefore I have restored *yāvan* instead.

kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. *Iyam uchyatē svabhāvaśūnyatā. Tatra katamābhāvasvabhāvaśūnyatā ? Nāsti sām-yōgikasya dharmasya svabhāvaḥ pratītyasamutpannatvāt sarvadharmānām. Saṁ-yōgaḥ saṁyōgēna śūnyo=kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. Iyam uchyatē=abhāvasvabhāvaśūnyatā. Punar aparaṁ Subhūtē abhāvasvabhāvaśūnyatōchyatē. Bhāvo bhāvēna śūnyaḥ, abhāvō=abhāvēna śūnyaḥ, svabhāvaḥ svabhāvēna śūnyaḥ, parabhāvaḥ parabhāvēna śūnyaḥ. Tatra katamō bhāvaḥ ? Bhāva uchyatē pañcha skandhāḥ. Tatra pañcha skandhā nōpalabhyantē ajātatvād. Evam bhāvō bhāvēna śūnyaḥ. Katha¹(m abhāvō=abhāvēna śūnyaḥ ? Abhāva uchyatē asaṁskṛitām. Tatra asaṁskṛitām asaṁskṛitēna śūnyam. E)vam abhāvaḥ abhāvēna śūnyaḥ. Kathaṁ svabhāvaḥ svabhāvēna śūnyaḥ ? Svabhāva uchyatē prakṛitir aviparītā. Tatra yā śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā. Iyam uchyatē=abhāvasvabhāvaśūnyatā.² Tatra katamā para)bhāvaśūnyatā ? Yōtpādāya vā tathāgatānām anutpādāya vā³ dharmasthititā dharmatā dharmadhātuh dharmānīyāmā tathatā) avitathatā (a)nyatathatā) bhūtakōṭir iti sā yaivam⁴ parēna śūnyā (sthititā, iyam uchyatē parabhāvaśūnyatā.*

It will be seen that the Tibetan version is considerably fuller than what we can make out from the Sanskrit fragments. And it has evidently been enlarged in just the same way as we have found to be the case above. The attempt has been made to give fuller statements about each member of the various groups, with an approach at complete parallelism, and in most such cases the Tibetan **Ad** will be found to agree with **P** and **S**.

It seems to be possible to arrive at further results especially from an analysis of the passage dealing with *abhāvasvabhāvaśūnyatā*, and there I have therefore added notes about the variants found in **D** fols. 17-18, which deal with the different *śūnyatās* and mainly agree with the reconstructed Sanskrit text where it differs from Tib. **Ad**, **P** and **S**.

Ms and **D** explain the term in a perfectly consistent way, in agreement with the preceding explanations. The other texts everywhere have additions. Then they go on to make remarks to the effect that *bhāva*, *abhāva*, *svabhāva* and *parabhāva* are *śūnya*. The Tibetan **Ad** has understood this as a new explanation of *abhāvasvabhāvaśūnyatā* : *punar aparaṁ Subhūtē abhāvasvabhāvaśūnyatōchyatē*, which is in thorough disagreement with the usual procedure. **P** and **S**, on the other hand, have been lead to omit the explanations of *abhāva*- and *svabhāvaśūnyatā* in their proper places, inserting them after *abhāvasvabhāvaśūnyatā*. **S** retains the words *punar aparaṁ Subhūtē*, without the addition *abhāvasvabhāvaśūnyatōchyatē*, which may point to a certain dependency on Tib. **Ad**.

¹ The remaining traces of letters in the Ms. are much defaced ; *ndhā* cannot be read with certainty ; instead of *nōpalabhyantē* we seem to have *bhāvēna śūnya* ; *ajātatvād* is quite illegible and *evam* uncertain ; instead of *katha-* we have *kata-*, which may be a miswriting or point to *katamō-bhāva* Katham. **D** has *bhāva uchyatē pañcha skandhā tadyathā rūpam vedaṇā samjñā samskārā vijñānam. Tatra bhāvō bhāvēna śūnyaḥ.*

² The non italicized words do not fit in with the length of the lines of the Ms. I have accepted the reading of **D** : *yā sarvadharmāṇām śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā* and further *evam svabhāvaḥ svabhāvēna śūnyaḥ* instead of **D** *sa svabhāvaḥ svabhāvēna śūnya ity uchyatē.*

³ Ms. must have read *vā dharmānām dharmasthititā* with **D**.

⁴ Instead of *sā yaivam*, Ms. and **D** have *yā chēmēshām dharmāṇām.*

In the explanation of *parabhāvaśūnyatā* there are also divergencies. Tib. **Ad** agrees with **Ms** and **D** in reading *yōtpādāya vā . . anutpādāya vā*, while **P** and **Ś** have *utpādāt*, *anutpādāt*, respectively. Then follows *dharmāṇām* in **D**, and this must also have stood in **Ms**, because else the line would be too short. It is missing in Tib. **Ad**; **P** has *sthitaivaishā dharmāṇām* and **Ś** *sthitaivaishā* without *dharmāṇām*. After *bhūtakōṭir* **Ms** and **D** have *yā chēmēshām dharmāṇām parēṇa śūnyā sthititā*, the Tibetan **Ad** *sā yaivam parēṇa śūnyā sthititā*, **P** *tasyā yā tayā śūnyatā*, and **Ś** *yaishām dharmāṇām parēṇa śūnyatā*.

In all such cases the reading of the Sanskrit folios clearly makes the impression of being more logical and apparently more original, and it is of interest to note that it is supported by **D**.

A consideration of another passage leads to the same result. Bīdyabīnōd's Plate III, Fig. 4, ll. 9 ff. give an account of the eleven *jñānas*. Only the names of the three last ones are preserved, viz., *samvṛitijñānam*, [*parachitta-jñānam*, *yathōktam jñānam*]. **D** fol. 6 has *parachittajñānam samvṛitijñānam* as Nos. 3 and 4 of the enumeration, while in the Mahāvvyutpatti 57 *parachittajñānam* is the second and *samvṛitijñānam* the fourth of ten *jñānas*. Instead of *parachittajñāna* Tib. **Ad** has *pariprichchājñānam* (*yoṅs-su-hdriṣ-pa śes-pa*), **P** *parijaya-jñānam* and **Ś** *parichaya-jñānam*. The reading of the Mahāvvyutpatti is strongly in favour of *parachittajñāna*, and an examination of the explanations given of the terms *samvṛitijñāna* and *parachitta-*, *pariprichchā-*, *parijaya-*, *parichaya-jñānam* makes it certain that this is the original reading. **D** 11b3 has *tatra katamā parachittajñānam ? Yat parasattvānām parapudgalānām chētasaiivā chittē chaitasikēshu dharmēshv avickikitsitān jñānam, idam uchyatē parachittajñānam. Tatra katamam samvṛitijñānam ? Yat pratipajjñānam, idam uchyatē samvṛitijñānam*. These explanations seem to be absolutely logical and intelligible.

If we turn to the other versions, we find a different state of things. **D**'s explanation of *parachittajñānam* is applied to *samvṛitijñānam* in Tib. **Ad.**, **P** and **Ś** (*yat parasattvānām parapudgalānām chētasaiiva chētōjñānam*). Tib. **Ad** explains *pariprichchājñāna* as *pratipajjñānam paryūdānājñānam cha* (*lam śes-pa dan yoṅs-su. zad-pa śes-pa dan*), **P** *parijaya-jñāna* as *yat pratipatparijaya-jñānam* and **Ś** *parichaya-jñāna* as *pratipakshajñāna*. There can hardly be any doubt that the transposition of *parachittajñāna* and *samvṛitijñāna*, so that the latter came before the former, has led to confusion, and it was necessary to change *parachittajñāna* in order to arrive at some correspondence between term and explanation. In Bīdyabīnōd's fragments the only remains of the explanations of the two words are *pudgalānām chētasaiiva chittai chaitasikēshu dha. i.e.*, the greater portion of **D**'s explanation of *parachittajñāna*. Now the inversion of the terms into the succession *samvṛitijñānam parachittajñānam* is also found in our text. and it is possible that there was the same ensuing confusion of the explanations as in the other texts. The retention of the word *parachittajñāna*, however, would be calculated to prevent this confusion, and I have therefore restored the missing portion in accordance with **D**, giving the explanation of *samvṛitijñāna* after that of *parachittajñāna*.

In such cases it can hardly be doubted that the Central Asian folios represent a more original version than the Tibetan **Ad**. And the same state of things can also be traced elsewhere, e.g., in our folio, 102a1, where there is no room for the *na* before *rūpaśūnyatayā* which is found in Tib. **Ad**, **P** and **S**, but not in **D**.

We should not, however, be justified in drawing the inference that Tib. **Ad** is simply an enlargement of the Central Asian text. The colophons seem to have differed; the name Sāradvatīputra of the Central Asian **Ad**, **P** and **S** occurs as *Sārīputra*, as in **A** and **D**; there are several instances of a different wording, e.g., fol. 97b4 *ēvaṃ smṛityupasthānēshu śikṣhitavyaṃ yāvad āryāśhṭāṅgamārgē daśasu tathāgatabalēshu pēyālaṃ yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu śikṣhitavyaṃ iti* occurs as *ēvaṃ saptaśatābōdhipakṣikadharmēshu śikṣhitavyaṃ yāvad aṣṭādaśasv āvēnikēshu buddhadharmēshu śikṣhitavyaṃ*, and similarly *bōdhipakṣikā dharmāḥ* for *smṛityupasthānāni* 98a2, before which Tib. **Ad** further omits the sentence *ēvaṃ kāmādhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitām upādāya*, etc.

It seems to me that it is most in accordance with this state of things to assume that the Central Asian **Ad** represents a slightly different text, so that we can also here speak of two recensions of the same text, one current in Eastern Turkestan, and the other represented by the Tibetan translation.

The details drawn attention to above make us inclined to consider the former as the more original one, being apparently based on an enlarged recension of **A**, in which much of the additions found in **D** has been worked into the context, and more free from misunderstandings than the Tibetan **Ad**, **P** and **S**. Also within the Central Asian recension we can trace a certain development. Thus it is worthy of notice that the latest fragment, our fol. 209, presents an almost correct Sanskrit, while the other ones have many Prākritisms. It is tempting to draw the inference that the original on which this recension is based was still more Prākritic and not inconsiderably older than our fragments, of which the most ancient ones are those published by Bidyabinod, who dates them before 580 A.D.

Fol. 209 also differs from the remaining leaves in using the term *āvēnika* and not *āvēdanika* about the eighteen characteristic *buddhadharmas*. *Āvēdanika* is evidently a Sanskritization of Ardhamāgadhi *āvēṇiya*, analyzed as *āvēyaṇiya* < *āvēdanika*, cf. e.g., *dēdharma* for *dēyadharmā*, while *āvēnika* is based on a different analysis, which was apparently commonly accepted.

The Sanskrit fragments of **Ad** are, as will be seen from the preceding remarks, of considerable interest for our understanding of the history of the Prajñāpāramitā literature. When compared with other versions, they seem to make it probable that the oldest text was, indeed, **A**, perhaps in an older form than that represented by Rajendralal's edition. At an early date, probably not later than the second century, the text was recast and enlarged with a series of explanations of Buddhist terms, etc., as we find it in **D**. Then these additions were rearranged and worked into the context, the result being a Prajñāpāramitā which was further extended by the compilers of **Ad**, **P** and **S**. With regard to **Ad**,

our folios enable us to follow the development of the text from say the beginning of the sixth and down to the ninth century.

In such circumstances I have thought that it would be desirable to give as complete a picture of the Central Asian **Ad** as possible. I have therefore asked Rao Bahadur K. N. Dikshit, the Director General of Archæology in India, if he would allow me to republish the fragments edited by Bidyabinod, filling up the missing portions by the help of the Tibetan **Ad**, and he has been good enough to accede to my request. The minor fragments of the same manuscript—there were altogether 48 leaves—I have not of course been able to utilize.

The simplest way of supplying the lost parts of Bidyabinod's leaves would be to translate the corresponding passages of the Tibetan **Ad**. The preceding remarks will, however, have shown that the result would be a text that has never existed, a mechanical putting together of two different recensions. To judge from Bidyabinod's remarks and plates the manuscript must have measured $9\frac{1}{4}" \times 33"$, with 14 lines on each side of the leaves and 60 aksharas to the line. This gives us an estimate of the extent of the lost portion, and in my restoration I have not ventured to exceed that limit. In most cases the Tibetan **Ad**, **P** and **Ś** make it easy to restore the text with almost absolute certainty, but sometimes it must remain doubtful. In my edition of these and the new folios I have put defaced passages within brackets and used brackets with an asterisk when the leaves are damaged or where the text has been restored from the Tibetan version. Some few corrections have been added within parentheses. I have everywhere added, at the beginning of each leaf, references to the Tibetan text and, so far as possible, to **A**, **P** and **Ś**. Bidyabinod's leaves have been inserted in their proper place, between fols. 110 and 152.

When my manuscript was ready to be sent to the press, my friend Professor Helmer Smith of Upsala sent me a transcript of a fragment recovered by Sir Sven Hedin in Khotan. I soon found that it belongs to **Ad**, corresponding to the Tibetan folios 158a3—159b6, and at Professor Smith's request I reproduce his transcript between my folios 98 and 102, filling up the gaps in the same way as with the Bidyabinod folios. Also in the case of the Hedin leaf we can see that the text is shorter than that of Tib. **Ad**, but it would not lead to new results to show this in detail. Professor Smith's edition of the folio will be found in G. Montell, Sven Hedin's Archæological Collections from Khotan II. Stockholm 1938.

The original is not at present accessible, and we do not therefore know the size of the fragment. Each side contained eight lines and each line 37—40 aksharas. My transcript differs in two or three unimportant details from Professor Smith's.

TEXTS.

Fol. 97, **Ad** 144b1—147a7, **P** 144.2—146.12, **Ś** 835.6—841.3 ; cf. **A** 13.10—14.18.

¹ samādhiḥ Araṇasaraṇasarvbasamavasaraṇō nāma samādhiḥ Anilānikētaratir nāma samādhiḥ Tathatāsthitaniśchittō nāma samādhiḥ Kāyakalipramathanō nāma samādhiḥ [Vākkalividhvaṁsana]²gaganakalpō nāma samādhiḥ Ākāśasaṁgavimuktanirupalēpō nāma samādhiḥ Imē tē hy āvusa Śāradvatīputtra samādhayō bōdhisatvānām mahāsatvānām yēshu khalu [samādhishu viharāmāṇō] ³bōdhisatvō mahāsatvō kshipram anuttarām saṁmyaksambōdhim abhisambōtsyati. Anyāni chāpramēyāṇy asaṁkhyēyāni samādhimukhāni dhāraṇimukhāni cha yatra śikshamāṇāḥ bōdhisatvā [mahāsatvāḥ] ⁴kshipram anuttarām saṁmyaksambōdhim abhisambuddhyanti. Athāyushmām Subhūtir āyushmantam Śāradvatīputtram ētaḍ avōchat Vyākṛitō batāyam āvusa Śāradvatīputtra bōdhisatvō mahāsatvō [vēditavyaḥ] ⁵pūrvbakair arhadbhiḥ saṁmyaksambuddhair anuttarāyām saṁmyaksambōdhau yēpy ētarhi daśasu dikshu Gaṁgānadīvālikāsamēshu lōkadhātushu tathāgatāḥ arhantaḥ saṁmyaksambuddhāḥ tishṭhanti [yāpaya*]⁶nti tē=pi tathāgatās taṁ bōdhisatvaṁ mahāsatvaṁ idānīm vyākurvanti. yaḥ khalv imēshu samādhishu viharati na cha ka[ñchit samā]dhiṁ samanupaśyati. na chaitēbhiḥ samādhi[bhir manyatē I.]⁷mē punar bōdhisatvā asaṁāpannā aham punaḥ samāpannaḥ samāpadyāmi samāpatsyāmi cha. Sarvbē tē tasya khalu vi[tarkā na saṁvidyantē] na pravarttantē. Ēvam uktāyu[shmām Śāradvatīpu*]⁸trāyushmantam Subhūtim ētaḍ avōchat Tat kiṁ punar āvusa Subhūtē[tattra sa]mādhishu sthitō bōdhisatvō mahāsatvaḥ vyākṛitō vēdi[tavyaḥ pūrvbakais tathāgatair yyē] chētarhi tishṭhanti daśasu dikshu Gaṁ[gānadīvā*]⁹likāsamēshu lōkadhātushu tathāgatās tishṭhanti. yāpayanti. Āha : Nō ity āvusa Śāradvatīputtra tat kasmād dhētōr na hy āvusa [Śāradvatīputtra anyā prajñāpāramitā anyāḥ samādhi][r anyō bō*]¹⁰dhisatvō mahāsatvaḥ bōdhisatva ēva samādhiḥ samādhir ēva bōdhisatvaḥ bōdhisatvaś cha samādhiś cha prajñāpāramitā. Āha : Yady ā[vusa Subhūtē nānyaḥ samādhi]r anyō bōdhisatvaḥ sam[ādhir ēva bō*]¹¹dhisatvaḥ bōdhisatva ēva samādhiḥ [yadi cha] samādhir yaś cha bōdhisatvas tau khalu prajñāpāramitā. tan na punaḥ [sarvbadharmasamatām samādhinā jānā]ti nāpi saṁjānāti. Āha : Anē[naivāvusa*]¹²Śāradvatīputtra paryāyēṇa bōdhisatvō mahāsatvaḥ tām sarvbadharmasamatā[ni] tēna samādhinā na jānāti. nāpi saṁjānāti. Tat kasmād dhētōr. Āha : Avidyamānatvād ēva tasya bōdhisat[vasya tasya*]¹³ cha samādhēs tasyāś cha prajñāpāramitāyāḥ na jānāti nāpi saṁjānāti. Atha bhagavān āyushmatē Subhūtayē sādhu karam adāsīt Sādhu sādhu Subhūtē : subhāshitēshā vāk [Yathāpi :]*¹⁴tva mayā araṇāvihārīṇām śrāvakānām agratāyā nirdiṣṭāḥ tasya tē pratirūpēyam upadēśaḥ ēvaṁ cha bōdhisatvēna mahāsatvēna prajñāpāramitāyām charatā śikshitavyām. ē[vaṁ dhyāna*]¹⁵pāramitāyām vīryapāramitāyām. kṣāntipāramitāyām. śīlapāramitāyām. dānapāramitāyām śikshitavyām. ēvaṁ smṛityupasthānēshu śikshitavyām. yāvad āryāśṭāṁgamā[rgē daśa*]¹⁶su tathāgatabalēshu. pēyālaṁ yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu śikshitavyam iti. Athāyushmām Śāradvatīputtrō bhagavantam ētaḍ avōchat Ēvaṁ śi[kshamāṇō bhada*]¹⁷nta bhagavan bōdhisatvō

mahāsatvaḥ prajñāpāramitāyām śīkṣhati¹ Bhagavān āha : Ēvaṃ śīkṣhamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām [śīkṣhati*] ²tach chānupalaṃbhayōgēna³ ēvaṃ yāvad dānapāramitāyām śīkṣhati⁴ pēyālam⁵ ēvaṃ śīkṣhamāṇaḥ smṛityupasthānēshu śīkṣhati⁶ yāvad ēvaṃ śīkṣhamāṇō yāvad aṣṭāda[śasv āvēda*]⁷nikēshu buddhadharmēshu śīkṣhati⁸ tach chānupalaṃbhayōgēnēti⁹ Athāyushmām Śāradvatīputtrō bhagavantam ētaḍ avōchat Ēvaṃ śīkṣhamāṇō bhadanta bhagavan bōdhisatvō mahāsatvaḥ prajñāpāramitāyām śīkṣhaty anupalaṃbhayōgēnēti¹⁰ Bhagavān āha : Ēvaṃ śīkṣhamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām śīkṣhaty anupalaṃbhayōgēnēti¹¹ Āha : Kim bhadanta ¹²bhagavan nōpalabhatē¹³ Bhagavān āha : Ātmānam nōpalabhatē¹⁴ satvaṃ nōpalabhatē¹⁵ yāvaj jānakapaśyakam nōpalabhatē¹⁶ atyantaviśuddhitām upādāya¹⁷ tathā skandhān nōpalabhatē [dhātū]¹⁸ nōpalabhatē hy āyatanāni nōpalabhatē¹⁹ atyantaviśuddhitām upādāya²⁰ tathā avidyān nōpalabhatē yāvaj jarā-maraṇāni nōpalabhatē²¹ atyantaviśuddhitām upādāya²² ēvaṃ.

Fol. 98, **Ad** 147a7—149b5, **P** 146.12—148.13, **S** 841.3—875.17 ; cf. **A** 14.19—15.16.

¹duḥkham nōpalabhatē² samudayaṃ nirōdham mārgaṃ nōpalabhatē³ atyanta-
viśuddhitām upādāya⁴ ēvaṃ kāmādhātum rūpadhātum ārūpyadhātum nōpalabhatē⁵
atyantaviśuddhitām upādāya⁶ ⁷tathā smṛityupasthānāni nōpalabhatē⁸ yāvad āryaśṣṭāṅ-
gaṃ mārgaṃ nōpalabhatē⁹ atyantaviśuddhitām upādāya¹⁰ tathā daśa tathāgatabalāni
nōpalabhatē¹¹ yāvad aṣṭādaśāvēdanikān ¹²buddhadharmān nōpalabhatē¹³ atyan-
taviśuddhitām upādāya¹⁴ śaṣṭ pāramitāni nōpalabhatē¹⁵ atyantaviśuddhitāni upādāya¹⁶
śrōtāpannam nōpalabhatē¹⁷ atyantaviśuddhitām upādāya¹⁸ [ēvaṃ] ¹⁹sakṛidāgāminam
anāgāminam arhantaṃ nōpalabhatē²⁰ atyantaviśuddhitām upādāya²¹ pratyēkabud-
dhan nōpalabhatē²² bōdhisatvaṃ nōpalabhatē²³ tathāgataṃ nōpalabhatē²⁴ atyantavi-
śuddhi[tām upā]dāyēti²⁵ Athāyushmām (*m cancelled*) Śāradvatīputtrō bhagavantam
ētaḍ avōchat Kim asau bha[danta bhagavan viśuddhir Bha]gavān āha : Anutpādaḥ
[sarvbadhar]māṇam ēvaṃ anirōdhō a[samklēśō*] ²⁶avyavadānam aprādurbhāvō anupa-
laṃbhō anabhisamkāraḥ sarvbadharmāṇam ēśhā sā viśuddhir iti²⁷ Āha : Ēvaṃ
punar bhadanta bhagavan śīkṣhamāṇō bōdhisatvō [mahāsatvaḥ*] ²⁸katamēshu dhar-
mēshu śīkṣhitō bhavati Bhagavān āha : Ēvaṃ śīkṣhamāṇaḥ Śāradvatīputtra
bōdhisatvō mahāsatvaḥ [na kvach]id dharmēshu śīkṣhito bhavati²⁹ tat kasmād
dhētōr na hy ētē Śāradva[tīpu*]ttra dharmās tathā samvidyantē³⁰ yathā hy ētē
bālaprithagjanā hy abhinivishṭā³¹ Āha : Katham punar bhadanta bhagavann ētē
dharmāḥ samvidyantē³² [yathā hy ētē] bālaprithagjanā hy abhinivishṭā i[*]ti³³
Bhagavān āha : Yathā na samvidyantē³⁴ tathā [sam] vidyantē³⁵ ēvaṃ asamvidyamānā
hy uchyantē³⁶ avidyā : Āha : [Kim tē bhadanta] bhaga[vann a]samvidyamānā
uchyantē³⁷ avidyā³⁸ Bhagav[a]n āha : Rūpaṃ Śāradvatīputtra na samvidyātē³⁹
adhyātmasūnyatām upādāya⁴⁰ yāvad abhāvasvabhāva[sūnyatām upādāya⁴¹
ēvaṃ vēdanā samjñā samskārā] vijñānam na samvidyātē [a*]⁴²adhyātma[sūnyatām
upādāya⁴³ yāvad abhāvasvabhāvasūnyatām upādāya⁴⁴ ēvaṃ smṛityupasthānāni
na samvidyantē⁴⁵ [pēyālam⁴⁶ yāvad aṣṭādaśāvēdanikā buddhadharmā na samvi-
[dyantē*] ⁴⁷adhyātmasūnyatām upādāya⁴⁸ yāvad abhāvasvabhāvasūnyatām upādāya⁴⁹
yatra bālaprithagjanā avidyāvasēna trishṇāśābhinivishṭās tēbhīr vbidyā kalpitā :
avidyābhi[bhūtā*]⁵⁰s tai (tē) chōbhayayōr antarayōḥ (antayōḥ) saktāḥ yadutōchchhē-

dasāśvatayōs tē cha na jānanti na paśyanti yē cha dharmā na samvidyantē tām dharmān kalpayanti kalpayitvā cha nāmarūpē=bhinivisṭāḥ [pēyā*] ⁶³lam yāvad asṭādaśasv āvēdanikēshu buddhadharmēshv abhinivisṭāḥ ēva samānāḥ asaṁvidyamānān dharmān parikalpayanti Tē cha na jānanti na paśyanti kim tē na jānanti na paśyanti [rūpam na] ⁶⁴jānanti paśyanti ēvaṁ vēdanām samjñām saṁskārām vijñānam na jānanti na paśyanti pēyālam yāvad asṭādaśāvēdanikān buddhadharmān na jānanti na paśyanti yasmāch cha na jānanti na buddhyanti [bā*] ⁶⁵laprithagjanā iti saṁkhyām gachchhanti Tē na niryānti kuttra na niryānti kāmādhātvaishvāryē tathā rūpadhātāv ārūpyadhātāu na niryānti śrāvakaḥ pratyēkabuddhadharmēshu na niryānti ⁶⁶bōdhisatvadharmēshu na niryānti saṁmyaksambuddhadharmēshu na niryānti Tē cha na śraddadhanti kim tē na śraddadhanti rūpam rūpaśūnyatām cha na śraddadhanti ēvaṁ vēdanām vēdanāśū[nyatām cha*] ⁶⁷samjñām samjñāśūnyatām cha saṁskārām saṁskāraśūnyatām cha vijñānam vijñānaśūnyatām cha na śraddadhanti yāvad buddhadharmān buddhadharmān [!] na śraddadhanti Tē cha punar na pratitishṭhanti kuttra [na pra*] ⁶⁸titishṭhati[!] dānapāramitāyān na pratitishṭhanti yāvan na prajñāpāramitāyān pratitishṭhanti avai-varttikabhūmau na pratitishṭhanti yāvad asṭādaśasv āvēdanikēshu buddhadharmēshu na pratitishṭha⁶⁹nti Tēna kāraṇēna bālaprithagjanā ity uchyantē Abhinivēśa iti kim abhinivisṭāḥ khalv ētē kuttrābhinivisṭāḥ Rūpē=bhinivisṭāḥ yāvad vijñānē=bhinivisṭāḥ tathā chakshu⁷⁰shv abhinivisṭāḥ yāvan manasv abhinivisṭāḥ rūpaga(śa)bdagandharasasparśadharmēshv abhinivisṭāḥ tathā dhātushv abhinivisṭāḥ rāgadvēśamōhēshv abhinivisṭāḥ dṛṣṭigatēshv abhinivisṭāḥ smṛityupa⁷¹sthānēshv abhinivisṭāḥ pēyālam yāvad asṭādaśasv āvēdanikēshu buddhadharmēshv abhinivisṭāḥ Ēvaṁ uktāyushmān Śāradvatīputtrō bhagavantam ētaḍ avōchat Ēvaṁ punaḥ śikṣamāṇā

Hedin folio, **Ad** 158a3—159b6, **P** 154.22—155.6, **Ś** 910.13—915.22 ; not in **A**.

[Bhagavān āha Sachēt Subhūtē navayānasamprasthitō bōdhisatvō mahāsatvaḥ prajñāpāramitāyām charamāṇō=nupāyakuśalō bhavēn ¹na cha kalyāṇamūtrahastagatō bhavēd uttrasyēt samtrasyēt samtrāsa*]m [āpadyēta Subhūtir āha Katamad bhagavan ²bōdhisatvasya] mahāsa[³tvasyōpāyakuśalyam yatra charamāṇō bōdhi*]satvō ma[hāsatva imam nirdēśam śrutvā ³nōttrasyati na samtrasyati*] [na samtrā][sam āpadyatē Bhagavān ā*]ha I[ha] Subhūtē b[ōdhisa]tvō [mahāsatvāḥ ⁴prajñāpāramitāyām charamāṇō rū*][pam sarvā][kārajñatāpratisamnyuktēna*] chittēnānityākārēṇa pratyavēksha⁵tē tach cha nōpala*][bhyatē Ē][vaṁ vēdanām samjñām saṁskārām*] vijñāna[m sarvākārajñatāprati]samnyuktēna chittēnānityā⁶[kāre*][na pratyavē][kshatē tach cha nōpalabhatē Idam Subhū*]tē bōdhisatvasya mahāsatvasya prajñāpāramitāyām chara⁷[mānasyōpāyakuśalyam Punar aparām Subhūtē bōdhisa*]tvō mahāsatvaḥ prajñāpāramitāyām charam[ā]naḥ sarvākārajñā⁸[tāprati*]-samnyuktēna chittēna rūpam duḥkhākārē*]ṇa pratyavēkshatē tach cha nōpalabhatē Ēvaṁ vēdanām samjñā saṁskārā⁹[n vijñānam duḥkhākārēṇa pratyavēkshatē tach cha nō*]palabhatē pēyālam rūpam nairātmyākārēṇa pratyavēkshati tach cha nō¹⁰[palabhatē Ēvaṁ vēdanām samjñām saṁskārām vijñā*]nam nairātmyākārēṇa pratyavēkshati tach cha nōpalabhatē Punar a¹¹[param Subhū*]tē bō[dhisatvō]

satvō mahāsatvaḥ prajñāpārami*]tā yāṁ charamāṇaḥ sarvākārajñatāpratisamnyuktēna
 chi⁶⁴[ttēna rūpam anityam pra*]tyavēkshati [tach cha nōpalabhatē*] Ēvaṁ
 vēdanāṁ samjñāṁ [saṁskārāṁ] vijñā[nam ani]tyataḥ pratyavē⁶⁵[kshatē tach
 cha nōpalabhatē pēyālam r*][ūpam anāt][mānaṁ pratyavēkshatē*] tach cha
 nō[pālabha]tē. Ēvaṁ vēdanāṁ samjñāṁ [saṁ⁶⁶skārāṁ vijñānam a*]nātmā pra[tya-
 vēkshatē tach cha nōpalabhatē*] Rūpam apraṇi[hi]taṁ p[ratyavēkshatē tach cha
 nōpa⁶⁷[labhatē Ēvaṁ vē*]danāṁ samjñāṁ saṁskārāṁ vijñā*]nam apraṇihi[taṁ
 pratyavēkshatē tach cha nōpalabhatē ⁶⁸Idaṁ Subhūte bōdhisatvasya mahāsat-
 vasya prajñāpāram*][itāyāṁ charamāṇasyōpāyakausālyam*]

Fol. 102, Ad 162a4—166a7, P 155.13—156.17, S 930.7—1001.5; cf. A 17.11—
 17.14.

¹dānapāramitāyāṁ charamāṇō nōttrasati na santrasati na santrāsam
 āpadyatē. Punar aparaṁ Subhūte bōdhisatvō mahāsatvaḥ prajñāpāramitāyāṁ
 chara[māṇaivaṁ pra]tyavē[kshati Rūpaśūnyatā]²yā rūpaṁ śūnyaṁ rūpaṁ ēva
 śūnyatā śūnyataiva rūpaṁ ēvaṁ vēdanāṁ samjñāṁ saṁskārāṁ vijñānam śūnyatāyā
 vijñānam śūnyaṁ vijñānam ēva śū[nyatā śūnyataiva vijñānam ēvaṁ [chakshuḥ-
 śūnyatāyā] ³chakshuḥ śūnyaṁ chakshur ēva śūnyatā śūnyataiva chakshur ēvaṁ
 śrōttraṁ ghrāṇaṁ jihvā kāyaḥ manaḥśūnyatāyā manaḥ śūnyaṁ [mana-r-ēva
 śūnyatā śūnyataiva manaḥ pēyā]lam yāvach cha[kshuḥsaṁ]⁴sparsāpratyayāvēda-
 nāśūnyatāyā chakshuḥsaṁsparsāpratyayā vēdanā śūnyāś chakshusaṁsparsāpratyayā
 vēdana[iva śūnyatā śūnya]taiva [chakshuḥsaṁsparsāpratyayā]yā vēdanā ē[vaṁ
 yā]⁵vat manaḥsaṁsparsāpratyayā[vēdanā] śūnyatāyā manaḥsaṁsparsāpratyayā
 vēdanā śūnyā ma[naḥsaṁsparsāpratyayā vēdanaiva śūnyatā śūnyataiva manaḥ]-
 saṁ[parśāpratyayā] ⁶vēdanā ēvaṁ smṛityupasthānaśūnyatāyā smṛityupasthā-
 nāni śūnyāni smṛityupasthānāny ēva [śūnyatā śūnyataiva smṛityupasthānāni
 pēyālam] yāva[d buddhadharmaśūnya]⁷tāyā buddhadharmā śūnyā buddha-
 dharmāiva śūnyatā śūnyataiva buddhadharmāḥ Ēvaṁ hi Subhūte bōdhisatvō
 ma[hāsatvaḥ prajñāpāramitāyāṁ charamāṇ]ō nōttra[sa]ti [na santrasa]⁸ti na
 santrāsam āpadyati [Athāyushmāṁ Subhū]tir bha[gavanta]m ētad avōchat
 Katamaṁ bhadanta bhagavan bōdhisatvasya [mahāsatvasya kalyāṇamittraṁ
 yēna parigṛhīta-m-imaṁ prajñāpārami]⁹tānirdeśam śrutvā n[ōttrasati na santra-
 sati na santrāsam āpadyatē] E[vaṁ uktō] bhagavān āyushmantam Subhūrim
 ētad avōchat [Idaṁ Subhūte bōdhisatvasya mahāsatvasya kalyāṇamittraṁ] ¹⁰yad
 rūpaṁ anityam iti dharmam dēśayati tach chānupalambhayōgēna ēvaṁ
 vēdanāṁ samjñāṁ saṁskārāṁ vijñānam anityam iti dharmam d[ē]śayati tach
 chānupalambhayōgēna tāni cha kuśalamūlāni ¹¹na śrāvaka]pratyēkabuddha-
 bhūmau pari[ṇāmayati] anyattra sarvākārajñatāyāṁ Idaṁ bōdhisatvasya mahā-
 [satvasya kalyāṇamittraṁ Punar aparaṁ Subhūte bōdhisatva]sya mahā[satvasya
 kalyāṇa]¹²mittraṁ yad rūpaṁ duḥkham iti dharmam dēśayati tach
 chānupalambhayōgēna ēvaṁ vēdanāṁ samjñāṁ saṁskārāṁ vijñānam duḥkham
 iti dharmam dēśayati tach chānupalambhayōgēna tāni cha kuśalamūlāni ¹³na
 śrāvaka]pratyēkabuddhabhūmau pariṇāmayati nānyattra sarvākārajñatāyāṁ Idaṁ
 bōdhisatvasya mahāsatvasya kalyāṇamittraṁ pēyālam rūpaṁ anātmānam iti
 dharmam dēśayati Yāvad [bijñā]¹⁴nam tach chānupalambhayōgēna rūpaśūnya-
 tāyā dharmam dēśayati ēvaṁ yāvad bijñānaśūnyatāyā dharmam dēśayati

tach chānupalambhayōgēna· ēvaṃ rūpānimittatayā [dharmaṃ dēśayati] ⁶⁴yāvad
 bijñānānimittatayā dharmaṃ dēśayati· tach chānupalambhayōgēna· ēvaṃ
 rūpāpranīhitatayā dharmaṃ dēśayati· yāvad bijñānāpranīhitatayā dharmaṃ
 dēśayati· tach chānupalambhayō⁶⁵gēna· ēvaṃ rūpaśāntatayā rūpavivikatatayā
 dharmaṃ dēśayati· yāvad bijñānaśāntatayā vijñānavivikatatayā dharmaṃ dēśayati·
 tach chānupalambhayōgēna· tāni [cha kuśala]⁶⁶mūlāni· na śrāvakapratyēka-
 buddhabhūmau pariṇāmayaty anyattra sarvbākārajñatāyām Idam bōdhisatvasya
 mahāsatvasya kalyāṇamittram· Punar aparaṃ Subhūtē bō[dhisatvasya mahā]-
⁶⁷satvasya kalyāṇamittram· yach chakshur anityam iti· dharmaṃ dēśayati· yāvat
 manō=nityam iti dharmaṃ dēśayati· pēyālam yāvad yach chakshussaṃsparśa-
 pratyayā vēdanānityam i[ti dharmaṃ] ⁶⁸dēśayati· ēvaṃ yāvan manaḥsaṃspar-
 śapratyayā vēdanānityam iti dharmaṃ dēśayati· tach chānupalambhayōgēna·
 tāni cha kuśalamūlāni· na śrāvakabhūmau pratyēkabuddhabhūmau vā [pariṇā]-
⁶⁹mayaty anyattra sarvlākārajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya
 kalyāṇamittram· pēyālam· duḥkham iti· anātmānam iti· yāvad biviktaṃ
 iti· dharmaṃ dēśayati· tach chānupalambha⁷⁰yōgēna· tāni cha kuśalamūlāni·
 na śrāvakabhūmau pratyēkabuddhabhūmau vā pariṇāmayati· anyattra sarvbākā-
 rajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram·
 Punara⁷¹paraṃ Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram· yach
 smṛityupasthānabhāvanāyai dharmaṃ dēśayati· yāvat smṛityupastānavivikta-
 tāyai [dharmaṃ dēśayati· tach chānupalambha]yōgē-

Fol. 104, **Ad** 169a2—172a2, **P** 158.3—159.24, **S** 1186.1—1191.6 ; not
 in **A**.

¹ kshitavyam iti· tat kasmād dhētōḥ· nai[tā bhōḥ pāramitās tathāgatair
 arhadbhīḥ saṃmyaksambuddhair bhāshitāḥ Kavitaḥ kāvēyās chaitāḥ naitā bhōḥ
 śrōtavyāḥ nōdgrahitavyāḥ [na paryāptavyāḥ na dhāra]²vitavyāḥ na vāchayitavyāḥ
 na manasīkarttavyāḥ na parēbhyō dēśayitavyāḥ Idam Subhūtē bōdhisatvasya
 mahāsatvasya pāpamittram vēditavyam [Punar aparaṃ Su]bhūtē bōdhisatvasya
 mahā³satvasya pāpamittram yō=smai-r-Mārakarmāṇi nōpadīśati· Māradōshāṃś
 cha nāchakshati· Iha bhō Māraḥ pāpīmām buddhavēshēṇōpasanīkkramitvā
 bōdhisattvam [śhaḍbhyāḥ] pāram[itā]bhyō vivē[ka]yati· Kim tē bhyō (bhōḥ)
⁴kulaputtrāyā prajñāpāramitayā bhāvitayā· ēvaṃ kin tē dhyānapāramitayā·
 kim vīryapāramitayā· kim kṣāntipāramitayā· [kim śīlapāramitayā· kin tē
 dānapā]ramitayā bhāvitayā ⁵Idam Subhūtē bōdhisatvasya mahāsatvasya pāpa-
 mittram vēditavyam· Punar aparaṃ Subhūtē Māraḥ pāpīmām buddhavē[shēṇō-
 pasanīkkramitvā taṃ bōdhisattvam mahāsa]ttvam [tasmai kha]lu śrāvaka⁶pratyēkabud-
 dhapratisaṃyuktām sūtrāntām yāvad avadānāvadēśām dēśayati· prakāśayati·
 vi[bhaja]ty uttā[nīkarōti· saṃprakāśayati·] Ya imāṇy ēvarūpāṇi⁷ Mārakarmāṇi
 nāchakshatīdam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam· Punar
 aparaṃ Subhūtē Māraḥ pāpīmām buddhavēshēṇ[ōpasanīkkramitvā bōdhisattvam
 mahāsatva]m ēvaṃ vadati· ⁸Na tvaṃ bhō kulaputtra bōdhisattvō na cha tē=sti
 bōdhichittam nāpi tvaṃ hy avaiverttikō na cha tvaṃ śakṣhyasy anuttarāyām-
 (rām) saṃmyaksambōdhim abhisambōdhum iti· [Ya imāṇy ēvarūpāṇi] Mārakar-
 māṇi nā⁹chakshati· nāvabōdhayatīdam bōdhisatvasya mahāsatvasya pāpamittram
 vēditavyam· Punar aparaṃ Subhūtē Māraḥ pāpī[mām buddhavēshēṇōpa]-

saṃkkramitvā bōdhisatvaṃ mahāsatvam ēvaṃ vadati.¹⁰ Chakshuḥ kulaputtra
 śūṇyam ātmanātmanīyēna vā ēvaṃ śrōttram ghrāṇam jīhvā kāyō maṇaḥ
 kulaputtra śūṇyam ātmanātmanīyēna vā ēvaṃ [rūpaśabdagandharasaspa]-
 rśadharmāḥ [kulaputtra śū]¹¹nyā ātmanātmanīyēna vā pēyālam yāvach
 chakshuḥsaṃsparśapratyayā vēdanā śūṇyāḥ ātmanātmanīyēna vā yāvaṃ
 manasasṃsparśapratyayā vēdanā śūṇyā-r-ātmanātmani^b[yēna] vā tathā dāna-
 pāramitā [śūṇyā yāvat prajñāpā]ramitā śūṇyātmanātmanīyēna vā ēvaṃ smṛity-
 upasthānāni yāvad āryāṣṭā[ṅgō mārgō yāvat trīṇi vimōkshamukhēni
 śūṇyā]¹²ny ātmanātmanīyēna vā ēvaṃ daśa tathāgatabalāni yāvad aṣṭā-
 daśāvēdanikā buddhadharmāḥ kulaputtra śūṇyāḥ ātmanātmani[yēna vā kiṃ tvaṃ
 kari]shyasy [anuttarāyā saṃmya]¹³ksambōdhāv¹ abhisambuddhayēti. Yō-smai hy
 ēvarūpāṇi Mārakarmāṇi nāchakshati nōpadiśati na sambōdhayati i[ḍaṃ
 bōdhisatvasya mahāsatvasya pāpamittram vēditavyaṃ. Punar apa]¹⁴ram Subhūtē
 Māraḥ pāpīmāṃ pratyēkabuddhavēshēṇōpasamkkramitvā bōdhisatvaṃ mahāsatvam
 ēvaṃ vadēta. Śūṇyā bhōḥ kulaputtra [pūrvbā dig buddhair bhagavadbhir bōdhi-
 satvaiś cha śrāvakaiś cha nāttra buddhā bha]¹⁵gavantō na bōdhisatvā na
 śrāvakāḥ Yathā pūrvbā dig ēvaṃ sa[mantād da]śasu [!] diśaḥ sarvbē cha lōka-
 dhātava iti. [Ya imāṇy ēvarūpāṇi Mārakarmāṇi nācha]ksha[ti nō]¹⁶padiśati
 na sambōdhayatidaṃ bōdhisatvasya mahāsatvasya pāpamittram vēditavyaṃ.
 Punar aparaṃ Subhūtē Māraḥ pāpī[māṃ śrāvakavēshēṇōpasamkkramitvā bōdhi-
 svaṃ] mahā¹⁷satvaṃ² sarvba[jñatāpra]tisamyuktēbhyō manasikārēbhyō vivēka-
 yati śrāvakapratyēkabuddha[pratisamyuktēbhir manasikārēbhir avavada]ti
 tēbhi¹⁸ś chānuśāsti. Ya imāṇy ēvarūpāṇi Mārakarmāṇi nāchakshati nōpadiśati
 na sambōdhayatidaṃ bōdhisatvasya mahāsatvasya pāpamittram vēditavyaṃ.
 Punar aparaṃ Subhūtē Māraḥ ¹⁹pāpīmāṃ upādhyāyāchāryavēshēṇōpasamkkra-
 mitvā bōdhisatvaṃ mahāsatvaṃ bōdhisatvachāryāyā vivēkayati sarvba[jñatā-
 pratisamyu]ktebhyō manasikārēbhyō vivekayati] smṛityu²⁰pasthānēbhyō
 vivēkayati pēyālam yāvad āryāṣṭāṅgaṃ mārgaṃ vivēkayati śūṇyatānimit-
 tāpraṇihitēshu samādāpayati ni[yōjayati. Ēhi tvaṃbhō kulaputtrē]²¹mān dhar-
 mām bhāvayitvā śrāvakabhūmi[tām] sākshīkurushva kiṃ karishyas anuttarāyāṃ
 saṃvaksambōddhāyām abhisambuddhāyāḥ Ya [imāṇy ēvarūpāṇi Mārakarmāṇi
 nāchakshati nō-]

Fol. 199. **Ad** 185a5—187b6 **P** 170.4—172.3. **Ś** 1264.6—1270.1: cf. **A** 18.12 f.

¹ ēkanayanīhāraś cha mayā [sarvbadharmāṇāṃ] prativēddhavyaṃ pēyālam
 yāvad a[parimitta]nirhāraṃ prativēdhāya cha mayā sarvbadharmāṇāṃ śikshita-
 vyam. [Imē tē Subhūtē bōdhisatvasya mahāsa]²tvasya vajrōpamāś chittōpādā
 yatra sthitvā bōdhisatvō mahāsatvō ma[hati satvarāśau niya]tē-gratvaṃ kāra-
 yīshyati anupalambhayōgēna. Punar ap[i Subhūtē bōdhisatvō mahāsatvaḥ
 ēvaṃ chi]³ttam utpēdayati. Yāvanti: [satvā nairayikā vā tiryagyōnikā vā
 yama]lōki[kāni vā dukkha]nivēdanāṃ [vēdayanti tēshāṃ ahaṃ arthāya tāṃ
 vēdanāṃ vēdayeyam. ta]ttra cha ⁴bōdhisatvēna mahāsatvēnaivaṃ chittam

¹ Seems to be corrected from *bōdhyā*, or else *bōdhyā* is intended.

² Corrected from *svam* *sat* *pōc* *ut*

utpādayitavyam [Ēkaikasyāham satvasya kṛitē kalpakōṭinayutaśatasahasrāṇi tām nairayikaduḥkhasam]vē[danām anubhavēyam] yāvat taḥ (!) satvā ⁵anupādhiśēshē nirvānadhātau [pari]nirvā[pitā bhavēyuh. Tēnaivōpāyēna sarvasatvānām] kṛitē kalpakōṭinayut[śatasahasrāṇi tām nai]rayi[kām duḥkhavēdanām anubhav-
ēyam yāva tā⁶ni satvāni sarvbāṇy anupādhiśēshē nirvānadhātau [pari]nir-
vāpitāni bhavēyuh. paśchā]d aham ātma[naḥ kṛitēna] kuśalamūlā[ny avarōpya
kalpakōṭinayutaśatasaha]srēbhir ⁷anēkām sambōdhisambhārām sambhṛitvānut-
tarām sammyaksambōdhi[m abhi]sambuddhyēya[m ity ayaṁ Subhūtē bōdhisa-
tvasya mahāsatvasya vajrōpamam chittō[tpādō yattra sthītvā mahati satvarāśau]
niyatē-gratvam kārayishyati. Punar aparaṁ Subhūtē bōdhisatvēna mahāsat-
vēna [śata]tyēnōdārachittēna bhavitavyam. yēna [chittēna sarvasatvānām
agratvam kārayishyati. Tattṛedam bōdhisatvasya mahāsatvasyā]⁹grachittam
udārachittam yat prathamachittōtpādam upādāya na kadāchid rāgachittam utpa-
dyatē. na dvēshachittam na mōha[chittam na vihiṁsāchittam na hiṁsīchittam
na śrāvachittam na pratyēkabuddhachitta]¹⁰m utpadyatē. idam Subhūtē bōdhi-
satvasya mahāsatvasyāgrachittam utpadāra(udāra)chittam yēna sarvasatvānām
agratvam [kārayishyati tēna cha chittēna na manyatē. Punar aparaṁ Subhū]tē
bō[dhisatvēna mahā¹¹satvēnā]kampyachittēna bhavitavyam. [Tattṛedam bōdhisat-
vasya] mahāsatvasyākampyachittatā yat sarvbajñachitt[ē manas]ikāra[s tēna
chāmānyanatēyām Subhūtē] bō[dhisatvasya mahāsatvasyā]kampyachitta¹²tā. Punar
aparaṁ Subhūtē bōdhisatvēna mahāsatvēna sarvasatvānām antikē hita[kṛi]-
pāchittēna bhavitavyam. Tattṛedam [bōdhisatvasya] mahāsatvasya sarvba-
[satvāhitakṛipāch]ittam yadu[ta sarvasa]¹³tvānām trāṇabhūtam aparitūyāgabhūtam
tēna chāmānyanatēdam Subhūtē bōdhisatvasya mahāsatvasya sarvasatvāhita-
[kṛipā]chittam. Evaṁ cha Subhūtē bōdhisatvō mahāsatvō prajñāpāramitāyām
¹⁴charamāṇaḥ sarvasatvānām antikē agratvam kārayishyati. tam chānupalam-
bbhayōgēna. Punar aparaṁ Subhūtē bōdhisatvēna mahāsatvēna śatatan dharmā-
kāmēna bhavitavyam. [dharmārāmēna] ¹⁵dharmārāmāyōgam anuyuktēna cha
Tattra katamō dharmō yō na vidhvaṁsyatē svabhāva[tō] na cha bhūdvatē. na cha
bhēdō-[sya] labhyatē. [rūpiṇi vā arūpiṇi vāyam uchyatē dharmāni. Katamā
dharmakāmātā. Yā dha]¹⁶rmēshv ichchhābhilāshā. iyaṁ uchyatē dharmakāmātā.
Katamā dharmākāmātā. Yā [dharmēshu gu]ṇāṇṛisāmsatā. Katamā dharmā-
ratih. Yaduta dharmē[shu ratir abhiratir iyaṁ uchyatē dharmaratih. Katamā
dharmārāmā]¹⁷yōgam anuyuktatā. Yā tasya dharmasya bhāvanā sēvā bhajanā
bahulīkaraṇā [i]yaṁ uchyatē dharmārāmāyōgam anuyuktatē. [Evaṁ khalu
Subhūtē charatā] bōdhisatvēna mahāsatvēna mahati satvarāśau niyatē-gratvam
kārayitavyam. tach chānupalambhayōgēna. Puna[r aparaṁ Subhūtē] bōdhisat-
vēna mahāsatvēna prajñāpāramitāyām chara[tā a]¹⁸dhyaṁmaśūnyatācām sthītvā
yāvad abhāvasvabhāvaśūnyatāyām sthītvā mahati satvarāśau niyatē-gratvam
[kārayitavyam. tach chānupalambhayōgēna. Punar aparaṁ Subhūtē] bōdhisat-
vēna ¹⁹mahāsatvēna prajñāpāramitāyām charatā smṛityupasādhānēshu sthītvā
yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu sthītvā yāvad aṣṭādaśasv
āvēdanikēshu buddhadharmēshu sthītvā ['] mahati ²⁰satvarāśau niyatē-gratvam
kārayitavyam anupalambhayōgēna. Punar aparaṁ Subhūtē bōdhisatvēna mahā-
satvēna prajñāpāramitāyām charatā [vajrōpamē sa]mādhau sthītvā [ākāśāsam]-

¹¹skṛitanirupalēpavimuktau samādhau sthītvā mahati satvarāśau niyatē=gratvaṃ kārāyitavyam anupalambhayōgēna. Imēshu khalu [Subhūtē dharmēshu sthītvā] bōdhisatvēna mahā[satvēna mahati]

Fol. 110, Ad 187b6—190a2, P 172.3—173.13, S 1270.1—1279.13, cf. A 18.14—19.15.

¹ satvarāśau niyatē=gratvaṃ kārāyitavyam. Tasmād bōdhisatvō mahāsatva ity uchyatē. ||

Aupamyaparivarttō nāmnāikādaśamah samāptah. ||

Athā[yushmām Śāradvatīputtrō bha]²gavantam ētad avōchat. Mamāpi bhadanta bhagavaṃ pratibhāti yēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Bhaga]vān āha : Prati[bhāti] tē Śāradvatī]puttra āha : Prā³tibhātibhāti [!] mē bhadanta bhagavan Yathā kim āha : Ātma⁴drishṭīprahā[ṇāya satvēbhyō dharmam dēśayati] ēvaṃ satvad⁵drishṭīpra[hāṇā]ya [jantud⁶drishṭīh jīvad⁷drishṭīh pōsha]drishṭīh pudgalad⁸drishṭīh manu⁹jad¹⁰drishṭīh mānavakāraka[ka*]rt¹¹riutthāpakasamutthāpaka- [vētri]vēdaka[jānaka]darśakad¹²drishṭī [prahāṇāya satvēbhyō dharmam dēśayati] ēvaṃ u]chchēdāsāśvata¹³d¹⁴drishṭīprahāṇāya. astid¹⁵drishṭīh nāstid¹⁶drishṭīh skandha- d¹⁷drishṭīh [dhātud¹⁸drishṭīh satya¹⁹d²⁰drishṭīh pratītyasamutpādad²¹drishṭīh [prahāṇāya satvē- bhyō dharmam dēśayati] tathā smṛityupa]sthānad²²drishṭīh yāvad asṭādaśāvē- danikabuddhadharmad²³drishṭīh prahāṇāya satvē[bhyō dharmam dēśayati] tathā satvapari²⁴pāka[d²⁵drishṭīh buddhakshētt²⁶pariśōdhanad²⁷drishṭīh bōdhid²⁸drishṭīh bu]ddha- d²⁹drishṭīh ³⁰dharmachakkrapravarttanad³¹drishṭīh prahāṇāya satvēbhyō dharmam dēśayati. Tēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Punaḥ parinir- vāna³²d³³drishṭīparihāṇā]ya satvēbhyō dha³⁴rmaṃ dēśayati. Tēnārthēna bōdhisatvō mahāsatva ity uchyatē. Athāyushmām Subhūtir āyushmantam Sā[radvatīput- tram ētad avōchat Yady āvusa Śāradvatīputtraitāsām d³⁵drishṭīmām] prahāṇā³⁶ya bōdhisatvō mahāsatvaḥ satvēbhyō dharmam dēśayati. tat kēna kārāṇēna bōdhi- satvasya mahāsatvasya rūpad³⁷drishṭīr bhavati [ēvaṃ vēdanām samjñām saṃskārām vijñānad³⁸drishṭīr bhavati. pēyā]³⁹lam. yāvad asṭādaśāvēdanikabuddhadharma- d⁴⁰drishṭīr bhavati. Ēvaṃ uktāyushmām Śāradvatīputtrāyushmantam Subhūtim ēta[d avōchat Ihāvusa Subhūtē bōdhisatvō mahāsatva]h prajñāpār[amitāyām ⁴¹charam]jāṇō anupāyaka⁴²uśalyēṇa rūpam upalabdhvā d⁴³drishṭīm utpādayati. upala- mbhayōgēna. ēvaṃ vēdanām samjñām saṃskārām vijñānam upalabdhvā d⁴⁴drishṭīm utpā]daya[ty upala⁴⁵mbhayōgēna ⁴⁶pēyā]lam yāvad asṭādaśāvēdanikabuddhadharmam [manupa⁴⁷labdhvā d⁴⁸drishṭīm utpādayaty upala⁴⁹mbhayōgēna. Anā- vusa Subhūtē kārāṇēna bōdhisatvasyānu⁵⁰pāyaka⁵¹uśalasya rūpad⁵²drishṭīr bhava⁵³ti. pēyālam. yāvad asṭādaśāvēdanikabuddhadharmad⁵⁴drishṭīr bhavati. Tatt⁵⁵rō]pā- kuśalō bōdhisatvō mahāsatvaḥ prajñāpāramitāyām chara[m]jāṇō upāya]kauśal- yēnaitāsām d⁵⁶drishṭīmām prahā⁵⁷ṇāya satvēbhyō dharmam dēśayaty anupa⁵⁸la[m*]- bhayōgēnēti. Athāyushmām Subhūtir bhagavantam ētad avōchat Mamāpi bhadanta bha[ga]van prati[bhāti yēnārthēna]bōdhisatvō mahāsatva⁵⁹ity uchyatē. Bhagavān āha : Prati⁶⁰bhāti te Subhūtē āha : Prati⁶¹bhāti bhadanta bhagavan Bōdhi- chittam asama⁶²amachittam asādhāra⁶³nachittam sarvbaśrāvaka]pratyēkabuddha⁶⁴s- tēnārthēna bō⁶⁵dhisatvō mahāsatva ity uchyatē. tat kasmād dhētōs tathā hi bhadanta bhagavan tam sarvākārajñatāchittam anāsravam aparyāpannam tri- dhātukē. [Yad apy ārya] sarvākārajñatāchittam a⁶⁶nāsravam aparyāpannam

traidhātukē. tattrāpy ēsha chittē na saktas tasmād ēsha bōdhisatvō mahāsatva ity uchyatē. Athāyushmām [Śāradvatīputtrō] āyushmantam Subhūtim ētaḍ avō⁷chat Katamā [!] Subhūtē bōdhisatvasya mahāsatvasyāsamasamachittam asādhāraṇachittam. sarvabaśrāvakaḥpratyēkabuddhair Ēvam uktā[yushmām Subhūtir āyushma]ntam Śāradvatīputtram ētaḍ a⁸vōchat Ihāvusa Śāradvatīputtra bōdhisatvō mahāsatvaḥ prathamachittōtpādam upādāya. na kasyachid dharmasyōtpādam vā nirōdham vā samanupaśyati. nāpi kaśchid dharmō hānim vā ⁹vṛiddhim vā gacchhati. nāpi kasyachid dharmasya samklēśō vā vyavadānam vā samvidyātē. Yatra chāvusa Śāradvatīputtra nōtpādō na nirōdhō na hānir na vṛiddhiḥ na samklēśō na vyavadānam ta¹⁰ttra na śrāvakachittam vā pratyēkabuddhachittam vā. bōdhisatvachittam vā. sammyaksambuddhachittam vēti. Ataḥ ā[vusa] Śāradvatīputtra bōdhisatvasya mahāsatvasyāsamasamachittam asādhāra¹¹ṇachittam. sarvabaśrāvakaḥpratyēkabuddhair iti. Athāyushmām Śāradvatīputtrāyushmantam Subhūtim ētaḍ avōcat Yad apy āvusa Subhūtir ēvam āha: Tattrāpi śrāvakaḥpratyēkabuddha[chittam].

Bidyabinod Pl. I, Fig. 1—2, **Ad** 226b4—230a4, **P** 195.4—197.10, **S** 1406.15—1410.11; not in **A**.

[Bhagavān āha Iha Subhūtē bōdhisatvō mahāsatvaḥ sarvbākārajñatāpratisammyuktais chittōtpadair ātmanā chōpāyakausalyēna dhyānāni samāpadyatē na cha tēshām va*]śēnōpapadyati parāms cha dhyānēshu [samādāpa]²[yatīyam Subhūtē bōdhisatvasya mahāsatvasya dhyānapāramitā. Subhūtir āha Katamā bhagavan bōdhisatvasya mahāsatvas*]ya prajñāpāramitēha Subhūtē bōdhisatvō ma³[hāsatvaḥ sarvbākārajñatāpratisammyuktais chittōtpadair sarvbadharmān nābhiniśati sarvbadharmaprakṛitīm cha pratyavēkshatē=nupalambha*]yōgēna sarvbadharmā[nabhi]nivēśē cha sarvba⁴ [dharmaprakṛitipratyavēkshatāyām chānyān samādāpayati nivēśayati pratishthāpayaty anupalambhayōgēnēyam bōdhisatva*]sya [mahāsatvasya] prajñāpāramitā. Idam Subhūtē bōdhi⁵[satvasya mahāsatvasya mahāyānam. Punar aparam Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta adhyātma*]śūnyatā [bahirdhāśūnyatā adhyātmabahirddhāśūnyatā] śū⁶[nyatāśūnyatā mahāśūnyatā paramārthaśūnyatā saṃskṛitaśūnyatāsaṃskṛitaśūnyatātyantaśūnyatānavarāgraśū*]nyatāpratīkāra[śūnyatā prakṛiti]śūnya[tā s]va[lak]ṣhaṇāśūnya⁷[tā sarvbadharmāśūnyatā anupalambhaśūnyatā abhāvaśūnyatā svabhāvaśūnyatā abhāvasvabhāvaśū*]nyatā chēti. Tatra katamādhyātmaśūnyatādhyātmikā dharmā uchya⁸[ntē chakshuḥ. śrōtram. ghrāṇam. jihvā. kāyō. manah. Tatra chakshuḥ chakshushā śūnyam akūṭasthāvināśatām u*]pādāya(-ya) tat kasmād dhētō prakṛitir asyaishā Tathā śrōtram śrōtrēṇa śūnyam a⁹[kūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir asyaishā Ghrāṇam ghrāṇēna śūnyam akūṭasthāvi*]nāśatām upādāya tat kasmād dhētō prakṛitir asyaishām (shā): Jihvā jihvāyā śū¹⁰[nyā akūṭasthāvināśatām upādāya. tat kasmād dhētōḥ prakṛitir asyā ēshā. Kāyaḥ kāyēna śūnyaḥ a*]kūṭasthāvināśatām upādāya(-ya) tat kasmād dhētō prakṛitir asyaishā. Mana ma¹¹[nasā śūnyam akūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir asyaishā. Iyam uchyatē*-]dhyātmaśūnyatā. Tatra katamā bahiśūnyatā: Bāhyā dharmā uchyantē rūpam ¹²[śabdaḥ gandhaḥ rasāḥ sparsāḥ dharmāḥ Tatra rūpam rūpēṇa śūnyam akūṭasthāvināśatām upādāya ta*]t kasmād dhētōḥ prakṛitir asyaishā: ēvam śabdaḥ

gandha rasā sparśa dharmā dharmēbhi śū¹³[nyā akūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir ēśhām ēśhā. Iyam uchya¹⁴tē bahiḥśūnya*]tā : Tatra katamādhyātmabahiḥśūnyatā Adhyātmabāhyā dharmā uchya¹⁵tē shaḍ ādhyā-
¹⁴[tmikāni āyatanāni shaḍ bāhyāni āyatanāni imē uchya¹⁵tē adhyātmabāhyā dharmāḥ Tatrādhyā*]tmikā dharmā bāhyēbhi dharmēbhi śūnyā akūṭasthāvinā-
 śatām upādāya : ta¹⁶[t kasmād dhētōḥ prakṛitir ēśhām ēśhā Bāhyā dharmā adhyātmikadharmēbhiḥ śūnyā akūṭasthāvināśatām upādā*]ya : tat kasmād dhētō prakṛi[tir ēśhām ēśhā I]yam uchya[tē adhyātmabahiḥśū]nyatā : ¹²[Tatra katamā śūnyatāśūnyatā Yā sarvadharmasūnyatā sā śūnyākūṭasthāvināśatām upādāya I*]yam uchya¹⁷tē śūnyatāśūnyatā : Tatra katamā mahāśūnyatā Pūrvbā dik ¹³[pūrvbayā diśā śūnyā ēvaṁ dakṣiṇā pāśchimā uttarā adhastād upariṣṭāddig upariṣṭāddiśā*]śūnyā anuvidiśō=nuvidigbhi śūnyā akūṭasthāvināśatām upādāya ta¹⁴[t kasmād dhētōḥ prakṛitir āsām ēśhā Iyam mahāśūnyatā Tatra katamā paramārthaśūnyatā Paramārtha u*]chya¹⁵tē nirvāṇam Tatra nirvāṇa nirvāṇena śūnyatā (śūnyam) akūṭasthāvināśatām u¹⁶[pādāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchya¹⁷tē paramārthaśūnyatā Tatra katamā saṁskṛi*]tasūnyatā-Saṁskṛitaśūnyatōchya¹⁸tē (Saṁskṛitam uchya¹⁹tē) Kāmadhātu rūpadhātu ārūpyadhā-
¹⁰[tuḥ Tatra kāmadhātuḥ yāvad ārūpyadhātur ārūpyadhātunā śūnyo=kūṭasthāvināśatām upādāya Iyam uchya*]tē saṁskṛitaśūnyatā Tatra katamā hy asaṁskṛitaśūnyatā Asaṁskṛita¹¹[m uchya¹²tē yasya nōtpādō na nirōdhō na vināśō nānyathātvam idam uchya¹³tē asaṁskṛita*]m iti Tatrāsaṁskṛitam asaṁskṛitēna śūnyam akūṭasthāvināśatām upā¹⁴[dāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchya¹⁵tē asaṁskṛitaśūnyatā Tatra katamā atyantaśū*]nyatā Yasya dharmasyātyantatō nōtpāda upalabhyatē [tat kasmād dh]jeto pra¹⁶[kṛitir asyaishā Iyam uchya¹⁷tē tyantaśūnyatā Tatra katamānavarāgrasūnyatā Yasyāvaram nōpalabhyatē nāgrām*] tat kasmād dhētō [prakṛitir asyaishā Iyam uchya¹⁸tē navaragra]śū¹⁹[nyatā Tatra katamāpratīkārasūnyatā Yatra na kasyachid dharma-
 sya pratīkāra iyam uchya²⁰tē pratīkārasūnyatā Tatra ka*]tamā prakṛi[tiśūnyatā Yā sarvbadharmāṇām prakṛitih saṁskṛitā]nām ²¹[vāsaṁskṛitānām vā sā prakṛi-
 tiḥ prakṛityā śūnyākūṭasthāvināśatām upādāya Iyam uchya²²tē prakṛitiśūnyatā Tatra*] katamā sarvbadharmasūnyatā : [Sarvbadharmā u]chya²³[ntē rūpam vēdanā samjñā saṁskārāḥ vijñānam. chakṣuḥ śrōtram ghrāṇam jihvā kāyaḥ manāḥ. rūpam śabdaḥ gandhaḥ rasaḥ sparśaḥ dharmāḥ. chakṣuḥ*]śrōtra-
 ghrāṇajihvākāyamanōvijñānam²⁴[chakṣuḥsamsparśaḥ yāvan manāhsamsparśapra-
 tyayā vēdanā rūpiṇō dharmā arūpiṇō dharmāḥ saṁskṛitāsaṁskṛitadharmāḥ Imē uchya²⁵tē sa*]rvbadharmāḥ Tatra dharmā dharmēbhi śūnyā akūṭa ²⁶[sthāvinā-
 śatām upādāya. tat kasmād dhētōḥ prakṛitir ēśhām ēśhā Iyam uchya²⁷tē sarvbadharmasūnyatā Tatra katamā svalakṣhaṇasūnyatā*] Rūpyalakṣhaṇam rūpam anubhava-

Bidyabinod Pl. I, Fig. 3—4, **Ad** 230a4—233b5, **P** 198.10—198.11, **Ś** 1410.11—1414.16 ; not in **A**.

¹[kṣhaṇā vēdanā. udgrahaṇalakṣhaṇā samjñā. abhisamskāralakṣhaṇāḥ saṁskārāḥ. vijñānalakṣhaṇam vijñānam. Yach cha saṁskṛitā*]nām dharmāṇām lakṣhaṇam yach chāsaṁskṛitā²[nām lakṣhaṇam sarvba ētē dharmāḥ svasvalakṣhaṇēna śūnyā akūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir ēśhām ēśhā.

Tatra ka*]-tamānupalamba(bha)śūnya[tā Yē dharmā atītā]⁹[nāgatapratyutpan-
 nās tēshām anupalambhō=nupalambhēna śūnyaḥ akūṭasthāvināśatām upādāya
 tat kasmād dhētōḥ prakṛitir ēstāmsyaēshā Tatra ka*]tamābhāvasūnyatā Yatra
 bhāvō nō⁴[palabhyatē iyam uchyatē=bhāvasūnyatā Tatra katamā svabhāva-
 śūnyatā. Yatra svabhāvō nōpalabhyatē iyam uchyatē svabhāva*][śūnyatā
 Tatra] katam[ā-bhāvasvabhāva]⁵[śūnyatā Nāsti sāmyōgikasya dharmasya
 svabhāvaḥ pratītyasamutpannatvāt sarvbadharmāṇām Iyam uchyatē=bhāvasva-
 bhāvasūnyatā Bhā*][vō bhāvēna śūnyaḥ abhāvō=bhāvēna śūnyaḥ svabhāvaḥ]
 sva⁶[bhāvēna śūnyaḥ parabhāvaḥ parabhāvēna śūnyaḥ Tatra katamō bhāvaḥ
 Bhāva uchyatē pañcha skandhāḥ Tatra pañcha ska*] [ndhā bhāvēna śūnyā
 ajātatvād Eṣam bhāvō bhāvēna śūnyaḥ] Kata⁷[mō=bhāvaḥ Katham abtravo=bhāvēna
 śūnyaḥ Abhāva uchyatē=samiskṛitam Tatra asamiskṛitam asamiskṛitēna śūnyam E*]yam
 abhāvaḥ śūnya Katham svabhāvaḥ svabhāvēna śūnya Yā ⁸[sarvbadharmāṇām
 śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā Eṣam sva-
 vbhāvaḥ svabhāvēna śūnyaḥ Tatra katamā para*]bhāvasūnyatā Yōtpādāyā(a)
 vā tathāgatānām anu⁹[tpādāya vā dharmāṇām dharmasthititā. dharmatā. dhar-
 madhātuh dharmaniyāmatā tathatā ananyatatha*]tāvitathatā bhūtakōṭir iti
 yā chaimaishām (chēmēshām) dharmāṇām parēna śūnyā ¹⁰[sthititā. iyam uchyatē
 parabhāvasūnyatā Idam Subhūtē bōdhisatvasya mahāsatvasya mahā*]yānam
 Punar aparām Subhūtē bōdhisatvasya mahāsatvasya mahāyānam ya¹¹[duta
 Śūraṅgamō nāma samādhiḥ Ratnamudrō nāma samādhiḥ Simhavikrīḍitō nāma
 samādhiḥ Sucha*]ndrō nāma samādhi Chandradhvajakētu nāma samādhi Sarvba-
 dharmōdगतō nāma sa¹²[mādhiḥ Vilōkitamūrdhā nāma samādhiḥ Dharmadhātuni-
 yatō nāma samādhiḥ Niyatadvajakētur nā*]ma samādhi Vajrōpamō nāma
 samādhi Sa[robh]dharmapravēsamudra nāma samādhi. ¹³[Samādhirājasupratishṭhitō
 nāma samādhiḥ Rāśmipramuktō nā*]ma samādhi Balavīryō nāma samādhi
 [Samudga]tō nāma samādhi Niruktaniya¹⁴[tapravēśō nāma samādhiḥ Adhiva-
 chanasampravēśō nāma samādhiḥ Digvilōkanā nāma samādhiḥ Dhāraṇi*]mudrō
 nāma samādhi [Asampramōshō] nāma samādhi Sarvbadharmasama[va*]sara
¹⁵[ṇasāgaramudrō nāma samādhiḥ Ākāśaspharaṇō nāma samādhiḥ Vajramaṇḍalō
 nāma samādhiḥ Rajōja*]hō nāma samādhi Vairōchanō nāma samādhi [Anēshō
 namā samādhi] Ani¹⁶[kētasthitō nāma samādhiḥ Nīschittō nāma samādhiḥ
 Vimalapradīpō nāma samādhiḥ Anantaprabhō*] nāma samādhi Prabhākarō nāma
 samādhi [Samantāvabhāsō nāma samādhi] [Śuddhasārō nāma*] samā¹⁷[dhiḥ
 Vimalaprabhō nāma samādhiḥ Ratikarō nāma samādhiḥ Vidyutpradīpō nāma
 samādhiḥ Akshayō nāma samā*]dhi Tejahpati nāma samādhi Kshayāpagatō
 nāma samādhi Animjito nā¹⁸[ma samādhiḥ Avivarttō nāma samādhiḥ Sūrya-
 pradīpō nāma samādhiḥ Chandravimalō nāma samādhiḥ Śuddhapra*]tibhāsō
 nāma samādhi Ālōkikarō nāma samādhi [Kārākārō] nāma samādhi ¹⁹[Jñāna-
 kētur nāma samādhiḥ Vajrōpamō nāma samādhiḥ Chittasthitir nāma samādhiḥ
 Samantālōkō nā*]ma samādhi Supratishṭhitō nāma samādhi Ratnakūṭi nāma
 samādhi Varadharmamu²⁰[drō nāma samādhiḥ Sarvbadharmasamatā nāma samā-
 dhiḥ Ratijahō nāma samādhiḥ Dharmōdगतō nāma samādhiḥ Vi*][kīraṇō] nāma
 samādhi Sarvbadaprabhētō nāma samādhi. Samāksharāva²¹[kārō nāma
 samādhiḥ Aksharāpagatō nāma samādhiḥ Arambapachchēdanō nāma samādhiḥ

Aprakārō nāma*] samādhi Avikārō nāma samādhi Anikētachārī nāma samādhi⁸⁸[Timirāpagatō nāma samādhi Chāritravatī nāma samādhi Achalō nāma samādhi Vishayatīrṇō*] nāma samādhi. Sarvbaguṇasaṁchayagatō nāma samādhi Sthitani⁸⁹[śchittō nāma samādhi Śubhapushpitaśuddhir nāma samādhi Bōdhyaṅgavatī nāma samādhi Anantapratibhānō nāma samā*]dhi Asamasamō nāma [samādhi Sar]vbadharmā[ttikkramaṇō nāma] samā⁹⁰[dhi Parichchhēdakārō nāma samādhi Vimativikiraṇō nāma samādhi Niradhishṭhānō nāma samādhi Ēkavyūhō nāma sa*]mā[dhi Akārābhinihārō nāma samādhi Ēkākārō nā]⁹¹[ma samādhi Ākārakāraḥ samādhi Nirvēdhikasarvabbhavatalavikiraṇaḥ samādhi Saṁkētarutapravēśaḥ samādhi ghōṣhāvātīgīrā*]ksharavi[muktō nāma samādhi Jvala]nōlkō⁹²[nāma samādhi Lakṣaṇapariśōdhanō nāma samādhi Anabhilakṣhō nāma samādhi Sarvākāravarōpētaḥ samādhi Sukhaduḥkhanirabhi*]nandanō nāma samādhi [Akṣaya]karaṇō] nā⁹³[ma samādhi Dhāraṇīpadhō nāma samādhi Saṁyaktvaṁthyātvasarvasaṁgrasaṇaḥ samādhi Rōdha*]nirōdha-[saṁ]praśamanō nāma samādhi Avirōdhāpratirōdhō nāma samādhi Vimalapra]⁹⁴bhō nāma samādhi Sāravatī nāma samādhi Paripūrṇachandravimalaḥ samādhi Mahāvūhō nāma samādhi Sarvākāraprabhākārō nāma samādhi Samādhisa-matō nāma samādhi*].

Bidyabinod Pl. II, Fig. 1—2, **Ad** 233b5—236b7, **P** 198.12—200.10, **S** 1414.16—1418.7 : not in **A**.

¹[Ara]jōvirajaḥ samādhi Araṇasaraṇasarvbasamavasaraṇaḥ samādhi Anilam-bhanikētanirataḥ samādhi Tathatāsthitaniśchittaḥ samādhi*] Kāyakalisampra-thamanō(mathanō) nāma samā²[dhi Vākkalividhvaṁsanagaganakalpō nāma samādhi Ākāśaṅgavimuktanirupalēpō nāma samādhi iti. Tatra katamaḥ*] Sūraṅgamō nāma samādhi. Yatra samādhi³[nā sarvasamādhīnām gōcharam anubhavaty ayam uchyatē Sūraṅgamō nāma samādhi Tatra katamō Ratna-mudrō nāma samādhi Yēna samā*]dhina(nā) sarvasamādhayō mudritā aya⁴[m uchyatē Ratnamudrō nāma samādhi Tatra katamaḥ Simhavikrīditō nāma samādhi Yatra samādhau sthitvā sarvasamādhībhīr vbikrīḍa*]ty ayam uchyatē Simha[vikrīḍ]itō nā⁵[ma samādhi Tatra katamaḥ Suchandrō nāma samādhi Yatra samādhau sthitvā sarvasamādhīn avabhāsayaty ayamu*]chaytē Suchandrō nāma [samādhi. Tatra katamaś Chandradhvajakētu]r nāma⁶ [samādhi Yatra samādhau sthitvā sarvasamādhīnām dhvajam dhārayaty ayam uchyatē Chandradhvajakētur nāma samādhi Tatra kata*]ma Sarvbadharmōdga[tō nāma samādhi] Yatra [samādhau sthi]tvā sa⁷[rvasamādhībhīr abhyudgachchhaty ayam uchyatē Sarvbadharmōdga[tō nāma samādhi Tatra katamō Vilōkita*-m]ūrddhā nāma samādhi Yatra samādhau sthitvā sarva[samādhi]nām mū⁸[rddhānam vilōkayaty ayam uchyatē Vilōkitamūrddhā nāma samādhi. Tatra katamō Dharmadhātu*]niyatō nāma samādhi yatra samādhau sthitvā dharmadhatōr nniśchayam⁹ [gachchhaty ayam uchyatē Dharmadhātuniyatō nāma samādhi Tatra katamō Niyatadhvajakētur nāma samādhi*]r Yatra samādhau sthitvā sarvasamādhīnām(ām) niyatam dhvajam ddhārayaty ayam u¹⁰[chaytē Niyatadhvajakētur nāma samādhi Tatra katamō Vajrōpamō nāma samādhi Yatra samādhau sthitvā*] sarvasamādhīnām(dhīn na) bhindaty ayam uchyatē Vajrōpamaḥ samādhi Tatra kata¹¹[mō Dharmapravēśamudraḥ samādhi Yatra

samādhau sthitvā dharmāṇāṃ mudrāṃ praviśaty ayam uchyatē Dharmapra*]-
vేశamudraḥ samādhi Tatra katamaḥ Samādhirājasupratishṭhitō nāma samā¹²[dhir
Yatra samādhau sthitvā sarvbasamādhishu rājasupratishṭhānēna pratishṭhaty ayam
uchyatē Samādhir*]ājasupratishṭhitaḥ samādhi. Tatra katamō Raśmipramuktō
nāma samādhir Ya¹³[tra samādhau sthitvā sarvbasamādhīnāṃ raśmīṃ avasṛijaty
ayam uchyatē Raśmipramuktō nāma samādhiḥ Tatra*] katamō Balavīryō nāma
samādhi Yatra samādhau sthitvā sarvbasamādhīna(ā)ṃ ba¹⁴[lavīryaṃ dhārayaty
ayam uchyatē Balavīryō nāma samādhiḥ Tatra katamaḥ Samudgatō nāma samā-
dhir Ya*]tra samādhau sthitasya sarvbasamādhayaḥ samudga[chehhamity a]yam
uchyatē Samu¹⁵[dgataḥ samādhiḥ Tatra katamō Niruktinirdēśapravēśaḥ samādhir
Yatra samādhau sthitvā samādhi*]niruktinirdēśaṃ pravēśayaty ayam uchyatē
Niruktinirdēśapravēśaḥ samādhiḥ Tatra ¹⁶[katamc=dhivachanasampravēśaḥ samā-
dhir Yatra samādhau sthitvā sarvbasamādhīnāṃ adhivachanaṃ*] nāmadhēyaṃ
pravēśaty ayam uchyatē=dhivachanasampravēśa samādhi Tatra katamō. ¹⁷[Digvi-
lōkanā nāma samādhir Yatra samādhau sthitvā sarvbasamādhīnāṃ diśō vilōka-
yaty ayam uchyatē*] Digvilōkanā nāma samādhiḥ Tatra katamō Dhāraṇimudrō
nāma samā[dhir Yya]tra¹⁸ [samādhau sthitvā sarvbasamādhīnāṃ mudrāṃ dhāra-
yaty ayam uchyatē Dhāraṇimudrō nāma samādhiḥ Tatra katamō=sampra*]mōshō
nāma samādhir Yyatra samādhau sthitvā sarvbasamādhi[n na] sampramōsha-
yaty a¹⁹[yam uchyatē=sampramōshaḥ samādhiḥ Tatra katamaḥ Sarvbadharma-
samavasaraṇasāgaramudraḥ samādhir Ya*]tra samādhau sthitvā samādhayaḥ
saṃgraha[m] samavasaraṇaṃ gachcha[m*]ty ayam uchya²⁰[te Sarvbadharmasa-
mavasaraṇasāgaramudraḥ samādhiḥ Tatra katama Ākāśaspharaṇō nāma samā-
dhir Yatra*] samādhau sthitvā sarvbasamādhīn ākāśaspharaṇatāyā spharyaty ayam
uchya²¹[tē Ākāśaspharaṇō nāma samādhiḥ Tatra katamō Vajramaṇḍalō nāma
samādhir Yatra samādhau sthitvā sa*]rvbasamādhīnā maṇḍalam dhārayaty ayam
uchyatē Vajramaṇḍalaḥ samā²²[dhiḥ Tatra katamō Rajōjahō nāma samādhir
Yatra samādhau sthitvā sarvbaklēśanimitāni jahāty ayam*]uchyatē Rajōjahaḥ
samādhiḥ Tatra katamō Vairōchanō nāma samādhi²³[r Yatra samādhau sthitvā
sarvbasamādhīn avabhāsayaty ayam uchyatē Vairōchanō nāma samādhiḥ Tatra
katamō=*]nēshō nāma [samādhi Yatra samādhau sthitvā na sam]ādhe kaṃ
²⁴[chid dharmam ēśatē ayam uchyatē=nēshaḥ samādhiḥ Tatra katamō=nikētasthitaḥ
samādhir Yatra samādhau*] na [kaṃchid dharmam nikētasthitaṃ samanupaś-
yaty ayam uchya[n]te=nikētasthitaḥ] sama²⁵[dhiḥ Tatra katamō Nīśchittaḥ samā-
dhir Yatra samādhau na chittaṃ na chaitasikā dharmāḥ pravarttante=yam
uchyatē Nīśchittaḥ samādhiḥ Tatra katamō Vi*]malapradīpō [nāma samādhir
Yya]tra sa²⁶[mādhau sarvbasamādhīnāṃ vimalapradīpaṃ karōty ayam uchyatē
Vimalapradīpaḥ samādhiḥ Tatra katamō=nantaprabhaḥ samādhir Yatra samā-
dhau*] sthitvānantāṃ prabhāṃ karōty ayam uchyatē=na²⁷[ntaprabhō nāma
samādhiḥ Tatra katamaḥ Prabhākaro nāma samādhir Yatra samādhau sthitvā
sarvbadharmāṇāṃ prabhāṃ karōty ayam u*]chyatē Pra[abhākaraḥ samādhiḥ]
Tatra katama Sa²⁸[mantāvabhāsaḥ samādhir Yasya samādhēḥ saṃpratīlanibhāt
sarvbasamādhimukhāny avabhāsayaty ayam uchyatē Samantāvabhāsaḥ sa*]-
mādhi. Tatra katama samādhi Śuddhasārō nāma

(One folio missing.)

Bidyabinod Pl. II, Fig. 3—4, **Ad** 240a2—243a3. **P** 202.1—203.10, **Ś** 1421.21—1425.11, not in **A**.

[Tatra katamō Vishayatīrṇṇō ¹nāma samādhir Yatra samādhau sthitvā sarvbāsamādhīnām viśayaṁ samatikkrāmaty ayam uchyatē Viśayatīrṇṇō nāma samādhīḥ Tatra katamaḥ*] Sarvbaḡaṇasaṁchayaḡatō nāma samādhīḥ ²[Yatra samādhau sarvbadharmāṇām sarvbāsamādhīnām cha ḡaṇasaṁchayaṁ anuprāp-
nōty ayam uchyatē Sarvbaḡaṇasaṁchayaḡataḥ samādhīḥ*] Tatra katama Sthitaniś-
chittō nāma samādhir Yyatra ³[samādhau sthitvā sarvbāsamādhīshu chittam
na pravarttatē=yam uchyatē Sthitaniśchittaḥ samādhīḥ Tatra katamaḥ Śubhapush-
pitaśuddhiḥ samā*]dhir Yyatra samādhau sthitvā sarvbāsamādhīnām śubha-
⁴[pushpitaśuddhiṁ pratilabhatē=yam uchyatē Śubhapushpitaśuddhiḥ samādhīḥ Tatra
katamō Bōdhyaṅḡavati samādhir Yatra samādhau sthitvā*] sarvbāsamādhī-
[bhyaḥ] sapta bōdhyaṅḡāni pratila* [bhatē=yam uchyatē Bōdhyaṅḡavati samādhīḥ
Tatra katamō=nantapratibhānaḥ samādhir Yatra sarvbāsamādhīshv ananta*]-
pratibhānata(ā)ṁ prati[labhatē=yam uchya]tē=na[ntapratibhānaḥ sa*]mādhīḥ
Tatra katamō=samasamaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīshv-
asamasamatām pratilabhatē*] ayam uchya-te=sama[samaḥ samādhīḥ] Tatra
katama [Sarvbadha]mātikkrā* [maṇō nāma samādhir Yatra samādhau sthitvā
sarvbatraidhātukaṁ samatikkrāmaty ayam uchyatē Sarvbadharmāti*]kkramaṇaḥ
samādhīḥ Tatra katama Paicchhēdakarō nā[ma samādhīr Yya*]tra samādhau
sthitvā sarvbadharmāṇām sarvbāsamādhīnām cha paicchhēdam paśyaty ayam
uchyatē Paicchhēdakarō nāma*] samādhī. Tatra katamō Vimativikiraṇō nāma
samādhir Yyatra samā* [dhau sarvbāsamādhīvimatikiraṇam prāpnōty ayam
uchyatē Vimativikiraṇaḥ Tatra katamō Niradhi*]shṭhānō nāma samādhir Yyatra
samādhau sthitvā sarvbadharmāṇām sthānam na samanupa¹⁰[śyaty ayam uchyatē
Niradhishṭhānaḥ samādhīḥ Tatra katama Ēkavyūhō nāma samādhir Yatra samā-
dhau*] sthitvā na kaśyachid dharmasya dbayaṁ samanupaśyaty ayam uchyatē.
Ēkavyūhaḥ ¹¹[samādhīḥ Tatra katama Ākārābhīnirhāraḥ samādhir Yatra samā-
dhau sthitvā sarvbadharmāṇām ākāranirhāram*] na samanupaśyaty ayam
uchyatē hy Ākārābhīnirhāraḥ samādhīḥ Tatra kata¹²[ma Ēkākārō nāma samādhir
Yatra samādhau sthitvā sarvbāsamādhīnām ākāram na samanupaśyaty a*]yam
uchyatē Ēkākāraḥ samādhī Tatra katamā(a) Ākārakarō nāma samādhī ¹³[Yatra
samādhau sthitvā sarvbāsamādhīnām adbayaṁ samanupaśyaty ayam uchyatē
Ākārakaraḥ sa*]mādhīḥ Tatra katama Nirvbedi(dhi)kasarvababhavatalavikiraṇō
nāma samādhir Yya¹⁴[tra samādhau sthitvā sarvbāsamādhīnām nairvbedhika-
jñānam anupraviśati yasyānupravēśāt kaṁchid dha*]rmaṁ na pratividhyaty
ayam uchyatē Nirvbedhikasarvababhavatalavikiraṇaḥ samādhī. ¹⁵[Tatra katamaḥ
Saṁkētarutapravēśaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīnām
saṁkētarutā*]ṁ praviśaty [!] ayam uchyatē Saṁkētarutapravēśaḥ samādhīḥ
Tatra katamō Ghōshava¹⁶[tīgirakṣharavimuktaḥ samādhir Yatra samādhau sthitvā
sarvbāsamādhīn gīrghōshākṣharavimuktān sama*]nupaśyaty ayam uchyatē Ghōsha-
vatiśi(gi)rākṣharavinirmuktaḥ samādhīḥ Tatra katamō ¹⁷[Jvalanōlkaḥ samādhir
Yatra samādhau sthitvā sarvbāsamādhīnīs tējasāvabhāsayaty ayam u*]chyatē
Jvalanōlka samādhī. Tatra katamō Lakṣaṇapariśōdhanō nāma samādhir Yyatra
¹⁸[samādhau sthitvā sarvbāsamādhīnām lakṣaṇāni pariśūdhyaṁtē=yam uchyatē

Lakṣhaṇapariśōdhanah samādhīh*] Tatra katamō=nabhilakṣhō nāma samādhir Yyatra samādhau sthitvā sarvbasamādhīn am^{b5}[nabhilakṣhitān samanupaśyaty ayam uchyatē=nabhilakṣhaḥ samādhīh Tatra katamaḥ Sarvbākāravarōpētaḥ sam*]-ādhir Yyatra samādhau sthitasya sarvbasamādhayaḥ sarvbākāravarōpētā bhavam^{b6}[ty ayam uchyatē Sarvbākāravarōpētaḥ samādhīh Tatra katamaḥ Sukhaduḥkhanirabhinandanah samādhīh*]r Yyatra samādhau sthitvā sarvbasamādhīshu sukhaduḥkham samanupaśyaty ayam uchya^{b7}[tē Sukhaduḥkhanirabhinandanō nāma samādhīh Tatra katamō=kṣhayākārō nāma samādhir Yatra samādhau*] sthitvā sa[mādhīnām kṣha]yam na samanupaśyaty ayam uchyatē=kṣhayākārah sa^{b8}[mādhīh Tatra katamō Dhāraṇīpadhō nāma samādhir Yatra samādhau sthitvā sarvbadhāraṇīr dharayaty aya*]m uchyatē [Dhāraṇī]padhaḥ samādhī. Tatra katama Samyaktvamithyātvasarvbasam^{b9}[grasanaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām samyaktvamithyātvaṁ na samanupaśyaty ayam uchyatē Samyak*]tvamithyātvasarvba[samgrasanaḥ samādhī] Tatra [katamō] Rōdhanirōdha^{b10}[praśamanaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām rōdhanirōdham samanupaśyaty ayam uchya^{b11}te Rōdhani*]-rōdhappraśa[mana samādhī Tatra katamō] hy Avirōdhāpratirōdha^{b12}[samādhir Yatra samādhau sthitvā sarvbasamādhīnām avirōdhāpratirōdham samanupaśyaty ayam uchyatē=virōdhāpratirōdhaḥ samādhīh Tatra*] katamō Vimalaprabhō nāma samādhir Yya^{b13}[tra samādhau sthitvā sarvbasamādhīnām prabhāmaṇḍalam nōpalabhatē=yam uchyatē Vimalaprabhaḥ samādhīh Tatra katamaḥ Sāravatī sa*]-mādhir Yyatra samādhau sthitvā sarvbasamādhīnām asā^{b14}[raṁ samanupaśyaty ayam uchyatē Sāravatī samādhīh Tatra katamaḥ Paripūrṇachandravimalaḥ samādhir Yyatra samādhau sarvbasamādhā*]yaḥ paripūrṇā bhavanti tadyathā pañchadaśyām^{b15}[chandrmaṇḍalam ayam uchyatē Paripūrṇachandravimalaḥ samādhīh Tatra katamō Mahāvyūhō nāma samādhir Yatra samādhau sthitvā sa*]rvbasamāda(dha)yō mahāvyūhasamanvāgatā

Bidyabinod Pl. III, Fig. 1—2, **Ad** 243a3—246b1, **P** 203.10—205.10, **S** 1425.11—1430.11; not in **A**.

¹[bhavanty=ayam uchyatē Mahāvyūhaḥ samādhīh Tatra katamaḥ Sarvbākāraprabhākārō nāmā samādhir Yatra samādhau sthitvā sarvbasamādhīn sarvbadhar*] māmś chāvabhāsaya[tē]=yam uchyatē Sarvbā²[kārāprabhākaraḥ samādhīh Tatra katamaḥ Samādhisamataḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām anuvikṣhēpam ēkāgratām u*]palabhatē=yam uchyatē Samādhisamataḥ nā³[ma samādhīh Tatra katamō=rajōvirajaḥ samādhir Yatra sarvbasamādhīn niḥklēśān karōty ayam uchyatē=rajōvirajaḥ samādhīh Ta*]tra katamō hy Araṇasaraṇasarvbasamavasara⁴[nō nāma samādhir Yatra samādhau sthitasya sarvbasamādhayō na raṇanty ayam uchyatē=raṇasaraṇasarvbasamavasaraṇō*]nāma samādhīh Tatra katamō=ni[lambh]janikētani⁵[rataḥ samādhir Yatra samādhau sarvbasamādhīnām ālayam nōpaity ayam uchyatē=ilambhanikētanirataḥ samādhī*]h Tatra katama[s Tathatāsthitanīschittō] nāma samā[dhir Yya]tra samā⁶[dhau sarvbasamādhīnām tathatā na nivarttatē=yam uchyatē Tathatāsthitanīschittaḥ samādhīh Tatra kathamaḥ Kāyakali*]samprathamānō(mathanō) nā[ma samādhir Yya]tra samā[dhau sthitvā sa]rvbasamā⁷[dhīnām kāyam nōpalabhatē=yam uchyatē Kāyakalisamprathamānō nāma samādhīh. Tatra katamō Vākkali*]vidhvamsana-

gaganakalpō nāma samādhir Yyatra samādhau sthītvā sarvba⁹[samādhīnān
vākkarma nōpalabhatē-yam uchyatē Vākkalividhvaṁsanagaganakalpaḥ samā-
dhiḥ Tatra katama Ā*]kāśasaṅgavimuktanirupalēpō nāma samādhir Yyatra samā-
dhau sthītvā ⁹[sarvbadharmanirupalēpatām anuprāpnōty ayam uchyatē Ākā-
śasaṅgavimuktanirupalēpaḥ samādhīḥ*] Idam Subhūtē bōdhisatvasya mahāsatvasya
prajñāpāramitāyām charatō ma¹⁰[hāyānam

Samādhīparivarttō nāmnā pañchadaśaḥ*].

Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam¹¹[yaduta
chatvāri smṛityupasthānāni. Tatra katamaṁ kāyasṁṛityupasthānam. Iha Subhūtē
bōdhisatvō mahāsatvō*] hy ādhyātmē kāyē kāyānudarśī viharati. na cha kāva-
¹²[gatān vitarkān vitarkayaty ātāpī saṁprajānaḥ smṛitimān vinīya lōkē=bhi-
dhyādaurmanasyē bahirdhākāyē kāyānupaśyī viha*]raty ādhyātmabahirdhē kāyē
kāyānupaśyī viharati na cha¹³[kāyagatān vitarkān vitarkayaty ātāpī saṁpra-
jānaḥ smṛitimān vinīya lōkē=bhidhyādaurmanasyē*] ādhyātmāsu vēdanāsu
chittē dharmēshu dharmānupaśyī viharaty ātāpī ¹⁴[saṁprajānaḥ smṛitimān vinīya
lōkē=bhidhyādaurmanasyē bahirdhēshu dharmānupaśyī viharaty ātāpī saṁ*]-
prajānaḥ smṛitimān vinīyābhidhyālōkēdaurmanasyē [!] ādhyātmabahirdhēshu
dharmā¹⁵[nupaśyī viharaty ātāpī saṁprajānaḥ smṛitimān vinīya lōkē=bhidhyā-
daurmanasyē. Kathaṁ Subhūtē*] bōdhisatvō mahāsatvō-dhyātmē kāyē kāyānu-
paśyī viharati. Iha Subhūtē ¹⁶[bōdhisatvō mahāsatvas charamāṇas charamīti pra-
jānāti. sthitaḥ sthītō-smīti prajānāti. nishaṇṇo ni*]shaṇṇa-m-asmi prajānāti
śayāna [śayāna-m-asmi prajānāti]ti yathā ya¹⁷[thā khalu punar aśya kāyaḥ
sthitas tathā tathainaṁ prajānāti. Ēvaṁ khalu Subhūtē bōdhisa*]tvō mahā-
satvō-dhyātmēkāyē kāyānupaśyī viharaty ātāpī saṁprajānaḥ ¹⁸[smṛitimān vinīya
lōkē=bhidhyā daurmanasyē. Punar aparaṁ Subhūtē sa bōdhisatvō bhikkra-
mapra*]tikkramasāṁprajānachārī bhavaty ālōkitavilōkitasaṁprajānachārī bha-
va¹⁹[ti saṁghāṭīpiṇḍapātachīvaradhāraṇē aśītapītakhādītāsvādītāśayitanidrāprativi-
nōdi*]tō gatāgata sthitanīshaṇṇō svapna-jāgarita bhāshitatushṇībhāvasaṁjānya-
²⁰[pratisaṁlayanē saṁprajānachārī bhavati. Ēvaṁ Subhūtē bōdhisatvō mahā-
satvaḥ prajñāpāramitā*]yām charamāṇō-dhyātmē kāyē kāyānupaśyī viharati
tach chānupalambha²¹[yōgēna Punar aparaṁ Subhūtē bōdhisatvō mahāsatvaḥ
prajñāpāramitāyām charamāṇaḥ smṛita āśvasīti smṛit*]āśvasatimāni sa pra-
śvasati sa dīrgha vā śvasīti dīrghā(a)m vāśvasa²²[ti dīrghuṁ vā praśvasīti
praśvasīmi dīrghaṁ śvasīmi dīrgham āśvasīmi dīrgham praśvasīmīti prajānāti
sa hira*]sya vāśvasati hrasvam āśvasīmīti prajānāti: [hrasvaṁ vā praśvasa]-
²³[ti hrasvaṁ praśvasīmīti prajānāti. Tadyathāpi Subhūtē kumbhakārah kum-
bhakārāntēvāsī vā dīrgham āvidhyān dīrgham*] āviddhyāntīti prajānāti bra-
syaṁ vā prativi[dyaṁ āvidyaṁ] hrasvaṁ pra²⁴[tividdhyāmīti prajānāti ēvaṁ
ēva Subhūtē bōdhisatvō mahāsatvaḥ smṛitō vāśvasītaḥ smṛitō vā praśva*]sitō.
dīr[gham āśvasīti dīrgham āśvasī]mīti prajā[nāti dī]²⁵[rgham praśvasan dīr-
gham praśvasīmīti prajānāti hrasvam āśvasan hrasvam āśvasīmīti prajānāti
hrasvam praśvasan hrasvaṁ praśvasīmīti pra*]jānāti. Ēvaṁ hi Subhūtē bōdhi-
satvō mahā²⁶[satvō-dhyātmakāyē kāyānupaśyī viharaty ātāpī saṁprajānaḥ
smṛitimān vinīya lōkē=bhidhyādaurmanasyē. Punar aparaṁ Subhūtē*]
bōdhisatvō mahāsatva imam ēva kāyaṁ dhā²⁷[tuśō pratyavēkshatē asty asmin

prithivīdhātur abdhātus tējōdhātur vāyudhātuḥ. Tadyathāpi Subhūtē dakṣhō gōghnō vā g*]ōghnāntēvāsī vā tikṣhṇēna śāstrēna gām vaṁ(va)dhyā ¹⁴[dgām hatvā cha chatvāri phalakāni kuryāt chatvāri phalakāni cha kṛtvā pratyavēkṣhatē sthītō vāthavā nishaṇṇaḥ ēvaṁ ēva Subhūtē*] bōdhisatvō mahāsatvaḥ prajñāpāramitāyām

(One folio missing.)

Bidyabinod Pl. III, Figs. 3-4, Ad 249b5—253a1; P 207.1—209.9, S 1434.15—1441.22: not in A.

[Punar aparām Subhūtē bōdhisatvō mahāsatvō yadā paśyati śivapathikāyām asthīny anēkavarṇāni nīlāni kapōtavarṇāni ¹chūrṇakajātāni prithivyām pāmsunā samasamīkṛitāni sa imam ēva kāyam tatrōpasamharati Ayam api kāya ēvaṁdharmā ēvaṁpra*]kāra ētāyā [dharmatā]yā hy aparimuktaḥ ²[ēvaṁ khalu Subhūtē bōdhisatvō mahāsatvō adhyātmakāyē ēvaṁ bahirdhākāyē ēvaṁ adhyātmabahirdhākāyē kāyānupaśyī viharaty ātā*]pī samprajānyaḥ! smṛitimām vinīyābhidyā³[daurmanasyē. ēvaṁ vēdanāyām chittē dharmēshu dharmānupaśyī viharaty ātāpī samprajānaḥ smṛitimām Idam api Subhūtē bōdhisatvasya*] mahāsatvasya mahāyānam. Punar aparām Su⁴[bhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta chatvāri samyakprahāṇāni Katamāni chatvāri Iha Subhūtē bōdhisatvo=nutpannānām*] pāpakānām(m=a)kuśālānām! dharmānām a-⁵[nutpādāch chhandam janayati vyāyachchhatē chittam pragrihṇāti samyak pradadhāty utpannānām pāpakā kuśālānām dharmānām*] prahāṇāch chhandam [janayati vyāyā]mati chittam [parigrihṇāti] sa⁶[myak pradadhāty anutpannānām kuśaladharmānām utpādāch chhandam janayati vyāyachchhatē vīryam ārabhatē chittam pari*]grihṇāti [samyak pradadhāty utpannānām kuśala[dharmānām sthita]yē ⁷[bhūyōbbhāvāya. asaṁpramōśhāya. aparihāṇāya. paripūrayē chhandam janayati vyāyachchhatē vī*]ryam ārabhatē chittam parigrihṇāti samyak pradadhāti ta[ch chānupalam]bha⁸[yōgēna Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Punar aparām Subhūtē*]tē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvāra ṛiddhipādām(dāḥ) ⁹[katamē chatvāraḥ Iha Subhūtē chhamdasamādhiprahāṇasaṁskārasamanvāgatam ṛiddhi*]pādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa¹⁰[rīṇatam Vīryasamādhiprahāṇasaṁskārasamanvāgatam ṛiddhipādām bhāvayati Chittasamādhiprahāṇasaṁskā*]samanvāgatam ṛiddhipādām bhāvayati Mīmāṁsasamādhiprahāṇasaṁskā¹¹[rasamanvāgatam ṛiddhipādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa*]rīṇatam tach chānupalambhayōgēna Idam api Subhūtē bōdhisatvasya mahā¹²[satvasya mahāyānam Punar api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta pañchēndri*]yāni Katamāni pañcha Tadyathā śradh(ddd)ēndriyam vīryēndriyam smṛitēndriyam samādhēndri¹³[yam prajñēndriyam. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. tach chānupalambhayō*]gēna Punar aparām Subhūtē bōdhisatvasya mahāsatvasya mahāyānam ya¹⁴[duta pañcha balāni. Katamāni pañcha. Śradhdhābalaṁ vīryabalaṁ smṛitibalaṁ samādhibalaṁ pra*]jñā[balaṁ Idam api Subhūtē bōdhisatvasya ma]hāsatvasya mahāyānam tach chā¹⁵[nupalambhayōgēna Punar aparām Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta sapta*] bōdhyāṅgāni Katamāni sapta Iha Subhūtē bōdhisatvō mahāsatvō

smṛiti^{b2}[sambōdhyāṅgaṁ bhāvayati vivēkaṁśrītaṁ virāgaṁśrītaṁ nirōdhaṁśrītaṁ
vyavasarga-pariṇatam Dharmapra*]vichayasambōdhyāṅgaṁ Vīrya Prīti Prasrab-
dhi Samādhi U]ēkshāsambōdhyāṅgaṁ bhā^{b3}[vayati vivēkaṁśrītaṁ virāgaṁśrī-
taṁ nirōdhaṁśrītaṁ vyavasarga-pariṇatam tach chānupalambhayōgē*]na Idam
Subhūtē bōdhisatvasya mahāsatvasya mahāyānam Punar apa^{b4}[raṁ Subhūtē
bōdhisatvasya mahāsatvasya mahāyānam yadutāryāśṭāṅgamārgaḥ Katama āryā-
śṭāṅgamārgaḥ Samyagdrī*]śṭīḥ samyaksaṁkalpa[h] samyagvāk samyakkarmān-
taḥ samyagājīvam samyagvyā^{b5}[yāmaḥ samyaksmṛitīḥ samyaksamādhiḥ tach
chānupalambhayōgēna Idam api Subhūtē bōdhi*]satvasya mahāsatvasya mahā-
yānam Punar aparāṁ Subhūtē bōdhisa^{b6}[tvasya mahāsatvasya mahāyānam
yaduta trayō vimōkshamukhasamādhayaḥ Katamē trayah Śūnyatāsa*]mādhiḥ
ānimittaṁ samādhiḥ Apraṇiditaṁ[!] samādhiḥ Tatra katamā Śūnyatāsa^{b7}[mādhiḥ
Śūnyān dharmān pratyavēkshamāṇasya Śūnyatāvīmōkshamukham Animittān dhar-
mān pratyavēkshamāṇasya Animitta*]vimōkshamukham Anabhisaṁskārasaṁskāro-
praṇidhitaṁ vimōkshamukham Ida^{b8}[m api Subhūtē bōdhisatvasya mahāsatvasya
mahāyānam. Ētēshu trishu vimōkshamukhēshu śikshitavyaṁ. Punar aparāṁ
Subh*]ūtē bōdhisatvasya mahāsatvasya mahāyānam [yaduta]-m-ēkā^{b9}[daśa jñānā-
ni Katamāny ēkādaśa duḥkhajñānaṁ. pēyālaṁ. yāvat kshayaajñānam anutpādayajñānam
dharmajñānam anvayaajñānam*] samvṛitijñānam [parachittaajñā]jā[naṁ] yathōktaṁ
[jñānam iti Ta]tra ka^{b10}[tamaṁ duḥkhajñānam Yad duḥkhasyānutpādayajñānam
idam uchyatē duḥkhajñānam Tatra katamaṁ samudayaajñānam Yat samuda*]-
yasya prahāṇajñānam [Katamaṁ] nirōdhajñānam Ya[d duḥ]khasya ^{b11}[nirōdha-
jñānam Katamaṁ mārgajñānam Yad āryāśṭhāṅgamārgajñānam Katamaṁ ksha-
yajñānam Yad rāgadvēśhamōhakshayaajñānam [Katamaṁ*] anutpā la*]jñānam [Yad
bhavagatyanutpāda]jñāna : Katamaṁ dharmajñā^{b12}[naṁ Yat pañchānām skandhā-
nām aprakṛitiparichchēdajñānam Katamaṁ anvayaajñānam Yach chakshur anityam
śrōtraṁ ghrāṇaṁ jihvā kāyō manō-nityam iti jñānam*] pēyālaṁ yāvad dharmā
anityā i^{b13}[ti jñānam yāvat pratītyasamutpādō-nitya iti jñānam idam uchyatē-
nvayaajñānam Katamaṁ parachittaajñānam Yat parasatvānām para*]pudgalānām
chētasaiṇa chittai(ē) chaitasikēshu dha^{b14}[rmēshu cha jñānam Katamaṁ samvṛiti-
jñānam Yat pratipajjñānam Katamaṁ yathōktaajñānam Yat tathāgatasya sarv-
bā-kārajñātājñānam Idam api*] Subhūtē bōdhisatvasya mahāsatvasya ma-

Bidyabinod Pl. IV, Fig. 1-2, **Ad** 253a1—258b4, **P.** 209.10—211.13, **Ś** 1442.1—1448.17; not in **A.**

¹[hāyānam tach chānupalambhayōgēna Punar aparāṁ Subhūtē bōdhisat-
vasya mahāsatvasya mahāyānam yaduta trīṇdriyāṇi Katamāni trīṇy Anājñ*]-
ātānam ājñāsyāmīndriyam. ājñēndriya²[m ājñātāvīndriyam Tatra katamaṁ anā-
jñātam ājñāsyāmīndriyam Yad anadhigataśikshānām pudgalānām śraddhēndriyam
vīryēndriyam smṛitīndriyam*] samādhēndriyam prajñēndriyam iti Tatra kata¹[mam
ājñēndriyam Yach chhaikshānām pudgalānām ājñātavatām śraddhēndriyam
vīryēndriyam smṛitīndriyam samādhēndriyam prajñēndriyam idam uchyatē*]
ājñēndriya. Tatra katamaṁ ājñātāvīndri⁴[yam Yad asaikshānām pudgalānām
tadyathārhatām pratyēkabuddhānām bōdhisatvānām tathāgatānām arhatām sam-
yaksambuddhānām śraddhēndriyam*] [vīryēndriyam smṛitīndri]yam samādhēnd-
riya prajñēndri⁵[yam idam uchyatē ājñātāvīndriyam. Idam api Subhūtē bōdhi-

satvasya mahāsatvasya mahāyānam. tach chānupa*)lambhayōgēna [Punar aparaṁ Subhūtē bōdhisatvasya] mahā⁶[satvasya mahāyānam yaduta trayah samādhayaḥ. Katamē trayah Savitarkaḥ savichārah samādhiḥ avita*)rkō vichāramātraḥ [samādhiḥ avitark]āvichā[rah samādhiḥ] Tatra ka⁷[tamaḥ savitarkaḥ savichārah samādhiḥ Viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmair savitarkaṁ savichā*)raṁ vivēkajaṁ prītisukhaṁ prathamam dhyānam ayam uchyatē [savitarkaḥ sa]vi⁸[chārah samādhiḥ. Tatra katamo=vitarkō vichāramātraḥ samādhiḥ Prathamadhyānasya dvitīyadhyā*)nasya yā[m*]tarikāyam uchyatē= vitarkō vichāramātraḥ samādhiḥ Tatra ka⁹[tamō=vitarkāvichārah samādhir. Dvitiyadhyānād ārabhya yāvan naiva samjñā nāsamjñāyam uchyatē= vitarkā*) vicharasamādhir. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahā¹⁰[yānam. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta daśanusmṛitayaḥ Ka*)tamā daśa Tadyathā buddhānusmṛiti dharmānusmṛiti saṁg(gh)ānusmṛiti. śīlānusmṛi¹¹[ti tyāgānusmṛiti dēvatānusmṛiti udvēgānusmṛiti kāyagatānusmṛiti ānāpānānusmṛi*)ti. maraṇānusmṛitir. Idam api Subhū[tē*) bōdhisatvasya mahāsatvasya mahāyānam ¹²[tach chānupalambhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta*) chatvāri dhyānāni chatvāry apramāṇāni. chataśra ārūpyasamāpattayaḥ ¹³[aṣṭau vimōkṣhā navānupūrvbavibhārasamāpattayaḥ. Idam api Subhūtē bōdhisatvasya mahāsatvasya ma*)hāyānam tach chānupalambhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya ¹⁴[mahāsatvasya mahāyānam yaduta daśa tathāgatabalāni. Katamāni daśa. Iha bōdhisatvō mahāsatvaḥ*) pudgalānām sthānam cha sthānatō yathābhūtaṁ pra[jānītē]-sthānam chāsthānatō ¹⁵[yathābhūtaṁ prajānītē. atītānāgatapratyutpannānām karmaṇām karmasamādānānām cha sthānatō vipā*)kaṁ yathābhūtaṁ prajānītē anēkadhātum nānādhātu lōkaṁ yathābhū-¹⁶[taṁ prajānītē parasatvānām parapudgalānām nānādhimuktikatām yathābhūtaṁ prajānītē. para*)satvānām parapudgalānānm indriyaparāparatē yathābhūtaṁ prajānītē ¹⁷[sarvbatragāminīm pratipadam yathābhūtaṁ prajānītē. parasatvānām parapudgalānām*) bōdhyānga dhyāna vimōkṣha samādhi samāpattayaḥ saṁklēśa vyavadh(d)āna vyūsthāna[!]: jñā¹⁸[nam yathābhūtaṁ prajānītē. sō-
nēkavidham pūrvbanivāsam anusmarati. sa divyēna chakshushā chyutyutpāda*)-
jñānam yathābhūtaṁ prajānītē. āsravāṇām kṣhayād anāsravi vi(chē)tōvi¹⁹[muk-
tiṁ prajñāvimuktiṁ dṛiṣṭa ēva dharmē svayam abhiñjāya sākṣhātkrītyōpasam-
padya viharati kṣhīṇā mē jā*)tir ushitaṁ mē brahmachāryam kṛitaṁ mē
karaṇīyam nāparam asmād bhavaṁ prajā²⁰[nāmi. tach chānupalambhayōgēna
Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Puna*)r aparaṁ
Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvā²¹[ri vai-
śāradyāni Katamāni chatvāri Samyaksambuddhasya mē pratijānataḥ. Imē
dharmā nābhisambuddhā iti śramaṇō*) vā brāhmaṇō vā dēvō vā Mārō vā
Brahmā vā kaśchid vā pudga[la*)lōkē sa²²[ha dharmēṇa chōdayēd iti nimittam
ētan na samanupaśyāmi. idam atra nimittaṁ na samanupaśya*)mānaḥ kṣhē-
maprāptaś cha viharāmy abhayaprāptaś cha viharāmi vaisā²³[radyaprāptaś
cha viharāmi. ārshabham udāraṁ sthānam prajānāmi parishadgataḥ samyak
simhanādam nadāmi brāhmaṇ chakra*)m pravarttayāmy a[pravarttitaṁ śrama]-
ṇena [vā brāhma]ṇena vā ²⁴[dēvēna vā Mārēṇa vā Brahmaṇā vā kēnachid

vā lōkē saha dharmēṇa Kshīṇāsraṇasya mē pratiṇānataḥ Imē āsraṇā*] na parī-
kshī [ṇā ity atra bata mē ka]śchich chhramaṇō vā brāhmaṇō vā ^{b11}[dēvō
vā Mārō vā Brahmā vā kaśchid vā pudgalalōkē yāvat saha dharmēṇa. Yē
tvayāntarāyikā dharmā ākhyātās tē pratisēvyamānā a*]lam antarāyāya nēdaṁ
sthānaṁ vidyatē ⁱ¹²[ti mē śramaṇō vā brāhmaṇō vā dēvō vā Mārō vā
Brahmā vā kaśchid vā pudgalalōkē saha dharmēṇa chōdayēd iti nimittam idaṁ
h*]y ahaṁ na samanupaśyāmīdaṁ chāhaṁ nimitta[m na*]sa ^{b13}[manupaśyamānaḥ
kshēmaprāptō viharāmy abhayaṇprāptaḥ pēyālaṁ yāvat saha dharmēṇa Yā tvayā
pratipad ākhyātā āryaniryāṇikā niryā*]ti tatkarasaya samyagduḥkhakshayaṇya
tām prati ^{b14}[padyamānō niryāyāt samyagduḥkhakshayaṇyēti nēdaṁ sthānaṁ
vidyatē ity atra bata mē pēyālaṁ yāvat saha dharmēṇa Idam api Subhūtē
bōdh*]isatvasya mahāsatvasya mahāyānaṁ praśi-

(12—14 folios missing.)

Bidyabinod Pl. IV, Figs. 3-4, Ad 293a3-296a7, P 229.16-231.18, S 1508.20-1530.15; b 11 ff. cf. A 24-5.

[ēvaṁ asaṁvidyamānēṣhu sarvbadharmēṣhu katamō dharmah katamēna
¹dharmēṇa niryāsyati. tat kasmād dhētōḥ tathā hi Subhūtē ātmā nōpalabhyatē
ātmanō=tyantaviśuddhitām upādāya. ēvaṁ yāvat satva*]jīvajānakapaśyakasya
dharmadhātur nō²[palabhyatē hy atyantaviśuddhitām upādāya. tathatā nōpala-
bhyatē bhūtakoṭīr nōpalabhyatē hy atyantaviśuddhitām upādāya*] achintya-
dharmadhātuḥ nōpalabhyatē hy atyantavi³[śuddhitām upādāya skandhadhātvāya-
tanāni nōpalabhyantē=tyantaviśuddhitām upādāya pratītyasamutpādō nōpala-
bhyatē=tyantavi*]śuddhitām upādāya [tathā] dā[napāram]itā ⁴[sīlapāramitā
vīryapāramitā kshāntipāramitā dhyānapāramitā prajñāpāramitā nōpalabhyatē=
tyantaviśuddhitām upādāyā*]dhyātmasūnyatā nōpa]labhyatē hy atyantaviśu-
⁵[ddhitām upādāya pēyālaṁ yāvad abhāvasvabhāvasūnyatā nōpalabhyatē hy aty-
antaviśuddhitām upādāya smṛityupa*]sthānāni [nōpalabhyantē hy atyantaviśud-
dhitām upādā]ḥ[ya bōdhipakshikā dharmah balāni vaiśāradyāni pratisaṁvidah
āvēdanikā buddhadharmah srōtaāpannaḥ sakṛidāgāmī*] [anāgāmīḥ] pra[tyēka-
buddhaḥ tathā]gatō[=rhā samyaksaṁbu]ddhō nō⁷[palabhyatē hy atyantaviśud-
dhitām upādāya tathā srōtaāpattiphalaṁ pēyālaṁ yāvat sarvākōrajñatā nōpa*]-
labhyatē hy atyantaviśuddhitām upādāya anutpādō nōpala⁸[bhyatē hy atyanta-
viśuddhitām upādāya tathā anirōdhaḥ asaṁklēśah. avyavadānaṁ anabhi*]-
saṁskārō nōpalabhyatē hy atyantaviśuddhitām upādāya pūrvbāntō nō⁹[pala-
bhyatē hy atyantaviśuddhitām upādāya tathāparāntō nōpalabhyatē tathāgatir
gatiḥ sthitiḥ chyutir upapa*]ttir nōpalabhyatē hy atyantaviśuddhitām upādāya.
hānir nōpa¹⁰[labhyatē vṛddhir nōpalabhyatē hy atyantaviśuddhitām upādāya
Kāśyānapalabdhēḥ sarvbaṁ nōpalabhyatē Dharmadhā*]tvanupalabdhēr nōpala-
bhyatē tat kasmād dhētōr na hi Subhūtē dharmadhātva¹¹[nupalabdhēr dhar-
madhātur upalabhyatē tathānutpādānirōdhāsaṁklēśavyavadānānabhisāṁskāra-
tatha*]tābhūtakaṭṭyānapalabdhēr yāvat prajñāpāramitānupalabdhēr nōpala¹²[bhyatē
prajñāpāramitā. adhyātmasūnyatānupalabdhēr nōpalabhyatē adhyātmasūnyatā.
pēyālaṁ*] [yā]vad abhāvasvabhāvasūnyatānupalabdhēr nōpalabhyatē. smṛityu-
pasthānā¹³[nupalabdhēr nōpalabhyatē. pēyālaṁ yāvad aṣṭādaśāvēdanikabuddha-

dharmānupalabdhēr nōpalabhyatē*] srōtaāpannānupalabdhēr nōpalabhyatē piyālam. Yāvat tathāgatānupa]¹⁴[labdhēr nōpalabhyatē śrōtaāpattiphalānupalabdhēr nōpalabhyatē yāvat sarvbākārajñātānu*]palabdhēr nōpalabhyatē anutpādānupalabdhēr nōpalabhyatē yāvad anabhisam¹⁵[skārānupalabdhēr nōpalabhyatē anabhisamskārah. pūrvbāntānupalabdhēr nōpalabhyatē yāvad vṛi*]ddhir nōpalabhyatē prathamabhūmyanupalabdhē nōpalabhyatē yāva daśamabhū¹⁶[myanupalabdhēr nōpalabhyatē. Punar api bhūmyanupalabdhēr nōpalabhyantē daśabhūmayah. Katamā daśa. Tadya*]thā Suklavipaśyanā bhūmir Gōtrabhūmiḥ [Āṣṭamakabhūmir Darśana]-¹⁷[bhūmis Tanūbhūmir Vitarāgabhūmiḥ Kritāvibhūmiḥ Pratyēkabuddhabhūmir Bōdhisatvabhūmi*]r[!] Sambuddhabhūmiri ti. Tatrādhyātmasūnyatāyām prathamabhūmir nōpala¹⁸[bhyatē. pēyālam. yāvad abhāvasvabhāvasūnyatāyām prathamā bhūmir nōpalabhyatē. Ēvam adhyātmasūnya*]tāyām dvitīyā bhūmir nōpalabhyatē piyālam tṛitīyā bhūmiś chaturth[ī]¹⁹[bhūmiḥ pañchamī bhūmiḥ shashṭhī bhūmiḥ saptamī bhūmir aṣṭamī bhūmir navamī bhūmir yāvad abhāvasvabhāva*]sūnyatāyām daśamā bhūmir nōpalabhyatē. Tat kasmād dhētōr. Na hi Subhūtē²⁰[prathamabhūmyanupalabdhir upalabhyatē na nōpalabhyatē pēyālam yāvan na daśamabhūmyanupalabdhir a*]tyantaviśuddhitām upādāya. Adhyātmasūnyatāyām satvapariṣākō²¹[nōpalabhyatē pēyālam yāvad abhāvasvabhāvasūnyatāyām satvapariṣākō nōpalabhyatē hy atyantavi*]śuddhi[tām u*]pādāya Adhyātmasūnyatāyā buddhakshētrapariśōdhanam nōpa²²[labhyatē pēyālam. yāvad abhāvasvabhāvasūnyatāyām buddhakshētrapariśōdhanam nōpalabhyatē hy atyantavi*]śuddhitām upādāya Adhyātmasūnyatāyā pañcha chakshūmshi nōpa²³[labhyantē. pēyālam. yāvad abhāvasvabhāvasūnyatāyām pañcha chakshūmshi nōpalabhyantē hy atyantaviśuddhitām upādāya*] Ēvam [hi] Subhūtē bōdhisatvō mahāsatvō=[nupalambhayō]-²⁴[gēna sarvbadharmāṇām mahāyānēna sarvbākārajñātāyām niryāsyati*]¹

²⁵[Athāyushmām Subhūtir bhagavantam ētad avōchat. Mahāyānam mahāyānam iti bhadanta bhagavann uchyatē. sadēva*]mā[nushāsuraṁ lōkam abhibhū]ya niryā²⁶[syati tēnōchyatē mahāyānam iti. Ākāśasamaṁ tad yānam. Tadyathāpy ākāśe=pramēyāṇām asamkhyēyānām satvānām avakāśa*]s tad anēna bhadanta bhagava ²⁷[paryāyēna idam mahāyānam. Tadyathāpi bhadanta bhagavann ākāśasya āgamō vā nirgamō vā sthānam vā nōpalabhyatē ēvam*] khalv asya bhadanta bhagavam ma²⁸[hāyānasya naivāgamō na nirgamō na sthānam upalabhyatē. Tryadhvasamatāyānam idam yānam yad uta mahāyānam tasmād bhadanta*] bhagavams tad yānam mahāyānam mahāyānam i-

Fol. 152, Ad 418b2-420b4; cf. A 50.17-20.

¹. bōdhisatva[m] mahāsatvam āgamyā daśānā kuśalānān dharmapathānām lōkē prādurbhāvō bhavati tatha chaturṇā dhyānānām: chaturṇāpramāṇānām ²[chātasṛiṇām ārū*]pyasamāpattinām lōkē pradurbhāvō bhavati Tathā dānapāramitāyā lōkē prādurbhāvō bhavati: Ēvam śīlapāramitāyā kshāntipāramitāyā vīrya³pāram[itāyā*] dhyānapāramitāyā prajñāpāramitāyā: lōkē prādurbhāvō bhavati Tathādhyātmasūnyatāyā lōkē prādurbh[āvō bh*]avati:

¹ b10 illegible in the plate. It contained a colophon, of which Bidyabinod tried to make out [sa]māpta ē. . . [rivarttō . . . m[ēka]dasya. I can only see a subscribed ta, illegible traces of six or seven aksharas, and ma. . . dasya. The Tibetan colophon is theg- pa chen- pōhi sans- par hbyun- ba bstan-pahi lehu 18.

ēvaṃ yāva abhāvasvabhā⁴vaśūnyatāyā lōkē prādurbhāvō bhavati: Tathā
 chaturṇāṃ smṛityupasthānānā lōkē prādurbhāvō bhavati: piyāla yāva aṣṭādaśā-
 nāṃ āvēdanikānāṃ buddhadharmāṇā⁵ lōkē prādurbhāvō bhavati [sarvā] kā[ra*]
 jñatāyā lōkē prādurbhāvō bhavati: Punar apara bhaddhanta bhagavan bōdhi-
 satva mahāsatva:m āgamyā kṣatriyamahāśālānā lōkē prādurbhāvō: bhavati: ēvaṃ
 brāhmaṇamahā⁶śālānāṃ: gṛīhapattimahāśālānāṃ lōkē prādu[r]bhāvō*] bhavati:
 tathā rājñā chakkravarttīnā lōkē prādurbhāvō bhavati: tathā bhaddhanta bha-
 gavāṃ bōdhisatvām āgamyā cha⁷tumahārājikāyikā dēvā prajñāyantē ēvaṃ
 yā[vad*] akanisṭhā[!] dēvā prajñāyatē: tathā bhaddhanta bhagavāṃ bōdhisatvā
 mahāsatvaṃ āgamyā srōttāpattiphalaṃ prajñā⁸yatē srōttāpanna prajñāyatē:
 ēva yāva arhatvaṃ prajñāyatē: arhā prajñāyatē pratyēkabōdhi prajñāyatē
 pratyēkabuddha prajñāyatē: tathā bhaddhanta bhagavāṃ bō⁹dhisatva mahā-
 satvaṃ [āgamyā satvānām*] paripāka prajñāyatē: buddhakṣētrapariśōdhanam
 prajñāyatē: tathāgata: arhanta samyakṣambuddhā lōkē prajñāyantē dharmacha-
 kkrapravarttanāni cha lōkē¹⁰ prajñāyatē: tathā buddharatnaṃ prajñāyatē: dhar-
 maratnaṃ prajñāyattē saṃgharatna prajñāyatē: tad anēna bhaddhanēna[!] bhaddhanta
 bhagavāṃ paryāyēṇa bōdhisatvasya mahāsa¹¹tvasya sadēvamā-
 nushyāsurēṇa lōkēna satataṃ rakṣhānuguptiṃ saṃvidhāsyāmi: Ēvaṃ uktō bha-
 gavāṃ Śakkraṃ dēvēndraṃ ētaḍ avōchat Ēvaṃ ēta Kōśika tathā yathā
¹¹yūyam vadatha: bōdhisatva Kōśikaṃ[!] mahāsatvaṃ āgamyā sarvbanirayā
 uchchhidyatē: tīryagyōni uchchhīdyatē: yamalōka uchchhidyatē: pyāla yāva
 buddharatnasya lōkē prā¹²durbhāvō bhavati: ēvaṃ dharmaratnasya sagharat-
 nasya lōkē prādurbhāvō bhavati: tasmād dhi Kauśika bōdhisatvā mahāsatvā
 sadēvamānushyāsureṇa lōkēna satataṃ satkarttavya gurukarttavya: mā[na*]-
 yitavya pūjayitavya satataṃ cha sātatyēna rakṣhānuguptiṃ tēṣhā saṃvidhātavya:
 māma (mām ēva) Kauśika sakarttavya: gurukarttava[!] māna¹³yitavya pūja-
 yitavyaṃ manyētā: yō bōdhisatvaṃ mahāsatva satkarttavyaṃ: gurukarttavya
 mānayitavya pūjayitavya [manyatē*]: tasmād dhi Kōśika bōdhisatvō mahā-
 satvō¹⁴ sadēvamānushyāsureṇa lōkēna satataṃ satkarttavya gurukarttavya māna-
 yitavya pūjayitavya: satata cha sātatyēna rakṣhānugupti saṃvidhātavya: Yat
 Kōśika a¹⁵ya trisahasramahāśaśrō lōkadhātu paripūrṇō bhavēt śrāvaker vbā
 pratyēkabuddhair vbā tadyathā naṭavana vā ikshuvanaṃ vā śālivana vām tila-
 vana vām¹⁶ tāni yāva jīva kaśchid ēva kulaputrō vā kuladuhitā vā satkuryāt
 gurukuryāt mānayēt pūjayēt sarvabōpakaraṇai yaś chēka prathamachittōtpādika
 bōdhisatvaṃ ma¹⁷hāsatva śaḍbhi pāramitābhir avirahitaṃ saṃkuryāt guru-
 kuryāt mānayēt pūjayēt: idaṃ ēva sat[!] kulaputrō vā kuladuhitā vā bahu-
 taraṃ puṇya prasū[nu*]yāt: Tat kasmā¹⁸ dhētō [Na hi K*]auśika śrāvaka-pra-
 tyēkatyēkabuddham[!] āgamyā bōdhisatvā mahāsatvā lōkē prajñāyatē ēva
 tathāgatā arhata samyakṣambuddhā: Bōdhisatvaṃ tu Kauśika¹⁹ [mahāsatvaṃ
 āgamyā*] sarvbaśrāvaka-pratyēkabuddhā lōkē prajñāyatē ēvaṃ tathāgatā arhanta
 arhanta[!] samyakṣambuddhā itti: Tasmād dhi Kōśika bōdhisatvā mahāsatvā
 sa²⁰[dēvamānushyāsurē*]ṇa lōkēna satataṃ satkarttavya [gurukarttavya: māna-
 yitavya] pūjayitavya: satata cha sātatyēna tēṣhā rakṣhānuguptiṃ saṃvidhātavya
 iti |

(Ad here has a colophon: Dvitiyaḥ Śakkravarivarttaḥ 25)

Fol. 209, **Ad** II 117b4-119b2, cf. **A** 226.13-227.11.

¹Āha Śāradvatīputra paśchimē kālē paśchimē samayē saddharmasya kshayāt tē bahavō bhavishyanti tatrōttarāyān di²śi bōdhisatvayānikāḥ kulaputrā vā kuladuhitarō vā api tv alpakās tē bhavishyanti ya imām gambhīrā prajñā-³pāramitām śrutvādhimōkshyanty adhimuktva cha likhishyanti lekhaishyanti ēvam udgrahishyanti dhārayishyanta(i) paryāpsya⁴nti vāchayishyanti upadēkshyanti bhāshishyanti yōniśān[!] manassu karishyanti bhāvayishyanti tathatvāya cha pra⁵tipasyantē. Tē cha punari mām gambhīrā prajñāpāramitām śrutvā bhāshyamāṇān nāvaliyishyanti na saliyishyam⁶ti nōtgra(tra)sishyanti na santrasishyanti na santrāsam āpsyantē. Tat kasmād dhētōr anubaddhās tēbhiḥ kulaputraiṛ vā kuladuhitṛibhir vā tathāgatā arhanta samyaksambuddhāḥ paripriṣṭāḥ paripraśnitās chēmām ēva gambhī⁷rām prajñāpāramitām āgamyēti. Tat kasmād dhētōḥ Prajñāpāramitāparipūrṇā hi tē kulaputrā vā kuladuhitarō vā bhavishyanti ēvaṁ dhyānapāramitāparipūrṇā vīryapāramitāparipūrṇāḥ kshāntipāramitāparipūrṇāḥ ¹⁰śīlapāramitāparipūrṇā dānapāramitāparipūrṇā bhavishyanti ēvaṁ ādhyātmasūnyatāparipūrṇā yā¹¹vad abhāvasvabhāvasūnyatāparipūrṇā bhavishyanti ēva smṛityupasthāna[pa*]ripūrṇāḥ pēyālam yāvad ashtādaśāve¹²ṇikā buddhadharmāparipūrṇās tē kulaputrās cha kuladuhitarō vā bhavi[shyanti Tat kasmād dhētō*]ḥ Kuśalamūl[ōpasta]¹³bdhā baḥujanasthārtham karishyanti sukham chēmām evānuttarām samyaksambōdhim ārabhyē[ti Tat kasmād dhē]tōs Ta[thā hi] Śāra¹⁴dvatīputra mayā tēbhyaḥ sarvākārajñātāpratisamyuktām[!] kathām[!] kathitā Yē-pi[tē Śā]radvatīputra bahū¹⁵vur a¹⁶tītē dhvani tathāgatā arhanāḥ samyaksambuddhās tair api tēbhyaḥ kulaputrēbhyaḥ kuladuhitṛibhyō vā sarvākārajñātā¹⁷pratisamyuktā [kathā*] kathitā Tēshām jātivyativrittānām api ta ēva samudāchārā bhavishyanti yadutānuttarām ¹⁸samyaksambōdhim ārabhyē[ti Tē cha punaḥ parēbhyas tām ēva kathām kathayishyanti yadutānuttarām ēva samyaksambōdhim ā¹⁹rabhyēti Tē cha punaḥ kulaputrā vā kuladuhitarō vā sahitāḥ samagrā bhavishyanti anuttarāyām samyaksambō²⁰dhau Na cha tām śakshyati bhētu Mārō vā Mārakāyikā vā dēvā yadutānuttarāyāḥ samyaksambōdhēḥ prāg ēvānyē²¹bhiḥ pāpēchchhēbhiḥ pāpa[sa*]mudāchārēbhiḥ śakyān bhēttum nēdaṁ sthānaṁ vidyatē. Tē cha punaḥ Śāradvatīputra bōdhisatvayāni²²kāḥ kulaputrāḥ kuladuhitarō vēmām gambhīrām prajñāpāramitām śrutvōdāram prītiprasādapramudyam pratilapsya²³ntē bahujanam vā kuśalēshu dharmēshu pratishṭhāpayishyanti yadutānuttarām samyaksambōdhim ārabhyēti Tēbhiś cha Sā²⁴radvatīputra kulaputrēbhir vā kuladuhitṛibhir vā mama samimukhē vācha[!] bhāshitā Vayaṁ khalu bhadanta bhagavan bahū²⁵ni prāṇasātāni bahūni prāṇasahasrāṇi bahūni prāṇasatasahasrāṇi bōdhisatvacharyāyām chara-

The unidentified leaves.

As mentioned above two of the folios bought from Badr-ud-din do not belong to the Ashtādasasāhasrikā. They seem to be numbered 748 and 764, respectively, and the only Prajñāpāramitā where so high numbers would be possible is the Śatasāhasrikā. I have not, however, been able to identify them, and I therefore simply reproduce them in transliteration, without correcting the somewhat corrupt Sanskrit.

Fol. 748 (?)

¹yāhnasamayē ēvaṃ rātryā purimē yāmē ēvaṃ maddhyamē : ēvaṃ paśchimē yāmē Gaṃgānadivālikāsamā satvā bhumjāpayēt bhumjāpayitvā ²cha tēshā satvānām suvarṇapītakaduśya suvarṇaduśyaṃ cha dadyu Gaṃgānadivālikāsamā chaiva kalpa tishṭhanta ēvaṃ parityajēta na cha jānīyāt kathāṃ ³pariṇāmayitavya : sarvajñatāyā : dānaṃ naivā syād bōdhisatvasya na dānapāramitā Atha jānīyāt pariṇāmayitum dānapāramitā pra⁴tigrihṇēna bōdhisatvēna ēshō bōdhisatvasya sāntikām bahu parityāga Tat kasmād dhētō Tathā hi sa apramēyā buddhadharmā pratilabdhukāma na cha ⁵pramāṇabaddhēna parityāgēna śakyam sarvajñatā pratilabdhum sachē sa dānaṃ pramāṇabaddhaḥ svāt [Ya*]taś chaiva sō dānaṃ apramāṇabaddhaḥ tataś chai⁶va dānapāramitā bhavati. Ēvaṃ khalv āvusa Pūrṇa bōdhisatvānām pramāṇabuddhōtpādam (bōdhisatvēnāpramāṇabaddham dānaṃ) dātavya : na pramāṇabaddha : ēvantaḥ pari⁷tyaktavya nātaḥ utvarām parityajāmīti. Ayam bōdhisatvaḥ ētēnōpāyēna mātśaryam pratigrihṇāti. sarvajñatā cha na pratigrihṇāti. Sachēt puna⁸r ēvaṃ chittaṃ utpādayati. apramēyā dānaṃ dātavyaḥ tāva dāsyāmau yāvad anuttarām samyaksambōdhiṃ abhisambōddhum samāna nirāmishēṇa dharmadānē⁹na satvānām anugrahaṃ karishyāmi : sāmprati khalu punaḥ āmishēṇānugrahishyāmaḥ yāvad bōdhāya charishyāmaḥ anuttarām samyaksambōdhiṃ abhisambōddhum sa¹⁰mānaḥ nirāmishēṇa dharmadānēna satvānām anugrahaṃ karishyāmaḥ Tadyathāpy āvusa Pūrṇa purushō rājānaṃ sēvēta : Rājasmāka bhaktadātā sēvatō bha¹¹jataḥ paryupāsataḥ Tadā rājā tushṭōdāgra āptamanaḥ anēkai śatasahasraiḥ ratnai abhichchādayēran Ēvaṃ ēvāvusa Pūrṇa bōdhisatvō-nuttarām samyaksambōdhiṃ abhi¹²sambōddhukāmaḥ apramēyā satvā : āmishadānēna parigrihṇāti anuttarām samyaksambōdhiṃ abhisambuddha samānaḥ nirāmishēṇa dharmadānēna ōvadatti anuśāsati a¹³pramēya satvā saṃsāraduḥkṛbhīyō mōchayati. Tadyathāvusa Pūrṇa bahūni prāṇasātāni bahūmni prāṇasatasahasrāni rājap[u*]traṃ sēvaṃti bhajaṃti paryupāsānti. sa rā¹⁴japutras tēshām purushāṃnā sēvakarānām sarvēshām pakvabhaktēna saṃgrahaṃ karōti Bhavati sa samayō sō rājaputrō rājā pratishṭhēt rājābhishimchyatē. Sa rājābhishikē¹⁵prāptaḥ yē tē tasya purushā sēvakarāḥ upakārībhūtā mamaitē bhūmyā charantasya kēlāyitum aham ētēr mamāyitum Ya nūnam aham ētē yadā(!)rū¹⁶pair bhōgaiḥ pratishṭhāpayēt[!] svasvaṃnagarē pratishṭhāpayēt kañchi karmāntēshu pratishṭhāpayēt kēchi paṭṭanēshu pratishṭhāpayēt kēchi nagarē kēchit karbaḍē. ¹⁷kēshāṃchid grāmavara-bhōgaḥ dadāti Ēvaṃ ēvāvusa Pūrṇa bōdhisatvō bōdhāya charantaḥ apramēyā satvā āmishadānēna pratigrihṇi. chīvarapiṇḍapā¹⁸taśaryāsanaglānapratyayabhai-shajyaparishkāraiḥ ēvaṃ khalv āvusa Pūrṇa bōdhisatvaḥ satva āmishadānēnā-[nu*]grihṇāti. Tadyathāpi sa rājaputras tē ¹⁹sēvakarā upasthāyakā pakvabhaktēnānugrihṇāti khādanīyabhōjaniyāśāyanīyēnā yathāsaṃvidyamānēnā ēvaṃ ēvāvusa Pūrṇa bōdhi²⁰satvō bōdhāya charantaḥ satvā āmishadān[ēn*]ānugrihṇāti chīvarapiṇḍapātaśaryāsanaglānapratyayabhai-shajyaparishkāraiḥ Ēvaṃ khalv āvusa Pū-

Fol. 764 (?)

¹vātēna bhasmikartum na tv aivā[vai*]vartikasya bōdhisatvasya śakyam chittaṃ parayādayitum Śakyam khalu puna Śāradvatīputra tē arhanta kshīṇāsrava

shaḍabhiññā Gaṅgānadi²vālikāsamā lōkadhātava udahyamānai ādīptaḥ ekajvālī-
 bhūtai tat mahād archiskandhaḥ ekaina mukhavātaina nirvāpayitum na tv evā-
 vaivartikasya bōdhi³satvasya śakyam chittam paryādayitum anēnāpī Śāradvatī-
 putra paryāyē[ā]vaivartikasya bōdhisatvasya chittam agram ākhyāyati yāva
 niruttaram ākhyāyati ⁴Āha āscharyam bhagavām yāvad udāram chittam avaivarti-
 kasya bōdhisatvasya mahāsatvasya śakyam paryādayitum abhibhavitum vā
 vivartayitum Āha Ēvam evam Śāra⁵dvatīputra evam evam Śāradvatīputra Tat
 kasmād dhētō Na hi Śāradvatīputra buddhā bhagavantā dvayabhāshitam
 advayabhāninā tathāgatā tathā cha⁶va yathā chaiva yathā buddhā bhāshanti
 Sachēch Chhāradvatīputra yē anantāparyantaiḥ lōkadhātubhi satvā yē chānan-
 tāparyantēshu lōkadhātushu Gaṁ⁷gānadyāḥ tāsū yad vālikā tāvantaḥ anyē
 satvā bhavēyū yāvantaś cha prithivīdhātu yāvantaś chābdhātuḥ yāvantaś cha
 tējavadhātu yāvanta vā⁸yudhātuḥ tāvantaḥ anyē satvā bhavēyūḥ tat kim
 manyasē Śāradvatīputra bahavas tē satvā bhavēyūḥ Āha Bahavō bhagavām
 bahava sugata Ā⁹ha Tē punaḥ Śāradvatīputra sarvasatvā arhantaḥ shaḍabhi-
 jñāḥ bhavēyūḥ evamrūpayā ṛiddhyā samanvāgatā bhavēyūḥ tadyathāpi nā[ma*]
 Mahāmaud¹⁰galyāyana Ēkamēkaś cha ṛiddhivanta yāvantaḥ tē satvā tāvan-
 taḥ Māra pāpimanta nirminuyāt ēkamēkasya Mārasya pāpimantaḥ yāvantaḥ tē
 sa¹¹tvā tāvantaḥ hastikāyā nirminuyāt tāvanta aśvakāyāḥ tāvanta rathakāyāḥ
 tāvanta patikāyāḥ nirminuyāt ēva yāva Śāradvatipu¹²tra gaṇana yāti arhanta
 ṛiddhimantaḥ ēkamēkaś chābhinirminu[yāt*] Tēshām abhinirmitānām ēkamēka-
 mēkaś chābhinirmitāḥ evantābhinirminuyāt tat kim ¹³manyasē Śāradvatīputra
 śakyam ētēshām gaṇanāpi samikhyāpi pravēśanāya [Ā*]ha Naini bhagavām
 Yatra vāsau kulaputrō vā kuladuhitā vā viharēt ta tri¹⁴sahasra mahāsahasram
 lōkadhātum udahyamānam abhinirminuyāt tat kim manyasē Śāradvatīputrāpi
 nu ttē satvā mahāṛiddhi darśiyūḥ Āha : Mahē¹⁵ṛddhikā tē bhagavām bhavē-
 yūḥ mahāṛiddhisamanvāgatā bhayēna pratyupasthitā Āha Sachech Chhāradva-
 tīputra yē anantāparyantai lōkadhātubhi¹⁶r Gaṅgānadyāḥ tēshām yāvanta
 vālikāḥ tāvanta kalpā tishṭheyu imē bhayā ghōrā sandarśayataḥ abhavyās tē
 avaivartikasya chittam paryā¹⁷dayitum vā vivartayitum vā Tat kim manyasē
 Śāradvatīputra katamā ṛiddhi balavantatarā syāt yaś cha tēshām apramēyā-
 nām satvānām tēshām cha Mārānām pāpimatām yaś chā¹⁸vaivartikasya ṛiddhiḥ
 Āha Balavatī ēshā bhagavām ṛiddhiḥ ya avaivartikasya bōdhisatvasya balavān
 ēsha chittaḥ yaḥ avaivartikasya bōdhisatvasya Āha : Tat kim manya¹⁹sē Śārad
 vatīputra ya ēvarūpayā ṛiddhyā ēvarūpēna balēna samanvāgataḥ arhavy(ty)
 asāv agratvam kārāpayitum agratā vā nirdēshṭum Āha Sarvajñachitta
 sthapa²⁰itvā yathāham bhagavadbhāshitasyārtham ājānāmi paryāyēna bōdhisat-
 vachittam agram ākhyāyatē yāva niruttaram ākhyāyatē yaduta-m-avaivartikasya

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